



*The Improvement Era*

*September 1958*

E

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A



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# Exploring the Universe

by Dr. Franklin S. Harris, Jr.

## Oldest Cookbook?



Likely the oldest cookbook of record is a Chinese one compiled by the Emperor Shen Nung [Circa 2700 BC] and extended by the Cantonese chefs I Li, Li Chi, and Chou Li [3rd Dynasty 1122-256 B.C.]. In those days dishes were given poetic names; for example, pigeon's eggs soup was "golden moons on a silver sea."

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in this CREME-FUL new cookie



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# ERA

Official organ of the priesthood quorums, Mutual Improvement Associations, ward teachers, Music Committee, Department of Education, and other agencies of the Church of Jesus Christ of Latter-day Saints.

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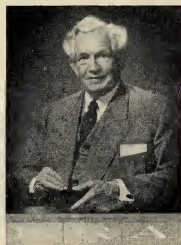
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Cover—A recent full color study of President David O. McKay by Saans Photos has been adapted for our cover in this month of September—as the Church President reaches eighty-five. (See also page 642ff.)

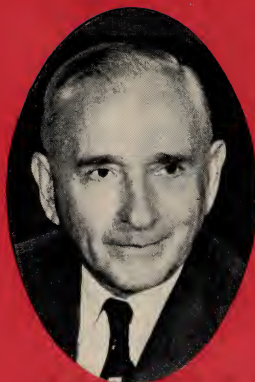




## The Candle of the Lord

Dr. Adam S. Bennion

Dr. Adam S. Bennion, in the threescore and eleven years of his life, was a most uncommon man, and the wide range of his reaching mind is here in evidence. In this one volume he speaks to all: to youth, parents, teachers, bankers and businessmen; to industrialists, labor leaders; to a nation in war and peace; to people with personal problems, needing guidance and strength for the decisions of life. Many of the outstanding sermons of his are found in this book: "What Is Distinctive About Mormonism," "Leadership," "What Will You Make of Your Life," and others.



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*These Times*



## Reappraisal in the Middle East

by Dr. G. Homer Durham  
Vice-President, University of Utah

*Note: Dr. Durham emphasizes that he offers "one man's view" on these vital matters. The Era in like manner offers the article to its readers, as the searching though controversial views of the author. The Editors.*

The United States of America is reappraising its policy in the Middle East. Such reappraisal, in Mr. Dulles' phrase coined for a previous problem, will be "agonizing."

Under orders from President Eisenhower, US troops landed in Lebanon, July 15, 1958. They were supported by the Sixth Fleet, strongest in the world, under the command of Admiral James Holloway. There was no indication of prior endorsement from the UN, nor prior formal consultation with it. There was "an urgent request" from President Chamoun of Lebanon, who, said President Eisenhower, "asked me to help them maintain their independence." The UN was informed that US forces would withdraw if replaced by a UN expeditionary

force. Russia cast its 84th veto in the Security Council July 1958, forestalling such action. Efforts then proceeded towards a "summit conference" through Security Council auspices. World opinion, first cautious, appeared to applaud the American move. President Eisenhower, in a special message to US military forces "in Lebanon and the Mediterranean," said, "As soon as the independence and integrity of Lebanon are secure, then you . . . will be withdrawn immediately. . . ."

Tensions have mounted, and many events have occurred since. What follows is one person's effort at non-partisan opinion, set forth as a contribution to the debate. Oil, national pride awakening throughout the Arab world, reaction against colonialism, reaction against monarchies; Israel, neutralism, communism; strategy in the Mediterranean, strategy in western Europe, control of and access to the seas, age-old differences of opinions mixed with the political residue of the twentieth century wars—all are involved. There is not time nor space here to attempt



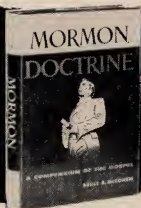


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ANNIVERSARY



description of these issues and their background. Nearly all have been described in this column over the past twelve years. Now is the time to peer ahead with some long-range opinions. The issues are crucial. As the Associated Press reported from Washington July 19, "the general impression" there, viewed the troop landing as necessary, but "an emergency measure that marked the failure of a policy." Future policy, then, becomes our concern.

The basis for these opinions may be read in recent volumes of the Era, beginning especially with the discussion entitled "Partitioning Palestine" (January 1948), and including "The Eisenhower Doctrine" (March 1957). Policy changes, it is fully recognized, will take time and involve great difficulty. Yet we need to consider some fundamental, long-range aspects. Here then is one man's view, submitted to encourage the development of yours!

1. *Oil.* Western Europe needs oil. The US and NATO have to have oil. The Middle East has it. American investors and companies, as well as British and western Europeans generally, are deeply involved. Billions are at stake as well as access to the product. The time has come to take the long look, a new look, to look at the oil in the Middle East as the peoples there look at it—as theirs. Our oil and government people understand this. All economic and political approaches by American firms and the American government to Middle Eastern oil should recognize this as the number one fact and attitude. What, under existing international practice, can happen to oil in Mexico, to the Suez Canal—namely, expropriation by the nation-state *physically on the site*, can happen (and has happened) in the Middle East. It will be cheaper in the long run to buy oil, even at higher prices, from proud, independent people, than to fix, maintain, or retain them in puppetry. Needed: The best brains in the American petroleum industry, will "re-think" this problem and come up with the hard and difficult solutions "with liberty and justice for all" plus dividends for their stockholders. This will not be easy. But it is firm and prime on the agenda.

2. *National Pride in the Middle East.* Middle Easterners were proud and sensitive peoples millennia be-

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fore nationalism was imported from Europe in the modern sense. Revolt, from Algeria across the Islamic world to Indonesia, demonstrates current aspirations. DeGaulle's problems, Israel's problems, the Pakistan-India conflict over Kashmir, Nasser, the United Arab Republic, all have this common thread. The colonial revolution is on. It runs, full swing, right through the midriff of Eurasia-Africa. Since the landings in North Africa, in November 1942, dictated by the necessities of World War II and America's deepening involvement in western Europe, we have increasingly been seen by these peoples as *opposing* their national aspirations. Like the Americans in our own revolution of 1776, they naturally seek friends. In quest of independence we forsook British law and British liberties and sought food, supplies, guns, powder, and help from the power that had been our mortal enemy for 150 years—the French. ("French papists" they had been hatefully called in New England.) It is extremely remarkable that Egypt, for example, and Syria have not actively sought and obtained more aid than they have from Russia. Russia, like France in 1776, is willing to see the colonial revolution in the Middle East succeed. It is probably ripe time for a corollary to the Eisenhower doctrine, to declare more forcefully American sympathies for the independence and freedom of the emerging states of this area, to discern and distinguish between the Arab George Washingtons and the red herrings, and to do so unmistakably.

3. *Reaction against Monarchies.* Certain Arab monarchies are feudalistic and arbitrary. They exist by virtue of American, British, or other western support. There are republican, anti-monarchical movements in these lands. To them we seem to be upholding feudalism and the "divine right of kings." Learned lawyers, doctors, and scholars, educated in Europe, look at their Arab kings, the absence of *habeas corpus* and other pedestrian guarantees of liberty that existed under George III, and conclude the Americans must have either repudiated their own principles, or, are so concerned with other things that we have relegated them to memory.

If a Nasser emerges in Egypt, or a monarchy topples in Iraq, it does not (Continued on page 702)



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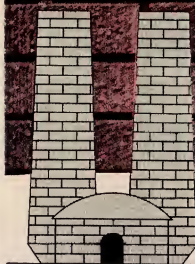
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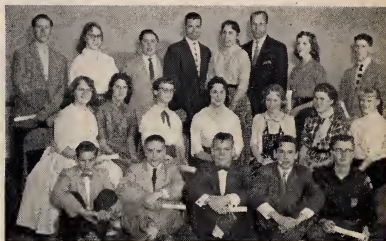


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## Letters and Reports

### GENEALOGY STUDENTS

Tacoma Second Ward, Tacoma (Washington) Stake, have recently completed a ten lesson training course in genealogy. Requirements for the course were: one pedigree chart, one picture pedigree chart, three personal record sheets, three family group sheets, and the writing of their life's story. Pictured are from left to right: first row: Gary Mallet, John Halvorsen, John Wallace, Kenneth Wagner, Lamont Oviatt. Second row: Marla Mulholland, Carla Cook, Edna Karlinsey, Margaret Halvorsen, Randilyn Prescott, Kay Oviatt, Sally Henselen. Standing, Lynn Wilbur, Joan



Halvorsen, Richard Henselen, Jim Jones (stake youth director), Betty Stanton and Gloyd Stanton (ward youth advisers), Linda Casto, and Lennis Wilbur.



### FIRST YEAR BEE HIVE GIRLS

These Gatherer Bee Hive Girls of Juarez Ward, Juarez (Mexico) Stake have spent more than three thousand hours gaining Honor Badges. All are eligible for the Girls Award. They have an average attendance of 97 percent at Mutual, and 95 percent at both Sunday School and Sacrament meetings. They are, first row, left to right: Doreen Skousen, Geraldine Turley, Michelle Hatch, Karma Martineau, Elna Rae Walser, Carolyn Brown. Second row: Janice Komp, Arlene Turley, Bertha W. Shupe, class leader; Melva Turley, LaRayne Whetten, and Gloria Canasco.

Note: In identifying the picture of Popocatepetl on page 557, accompanying John M. Goddard's article in the August Era, we made an error. The addition of two more words would have made the statement entirely correct. It should read: "The 17,784 foot volcano, still active, is one of the highest mountains in North America."

### MIA MAIDS OF GREEN RIVER WARD

The Mia Maids of Green River Ward, Lyman (Wyoming) Stake have received top honors for four years. The two years that they were Bee Hive girls they were accorded many honors. Now, for two years as Mia Maids, they have represented the stake in tying their rose bouquet. During the four years these girls have received thirty-eight individual awards. First row, left to right: Dorene Dana, Eunice Briggs, ElDee Bangerter, Lynne Dickson, Judy Kay Petersen, Joyce Stevens. Second row: Lois Jacobs, class instructor, Cherri Anderson, DeEtte Thrasher, Sherri Zumbrennen, DeAnn Jacobs, Jeannette Austin, Janet Stevens, Iva Sorenson, YWMIA first counselor, LaVon Eskridge, YWMIA president. Janice Walker was absent when photo was taken.



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<b>White:</b>	Readily stained with rust from nails, screens, gutters, etc.	Cannot be rust stained.
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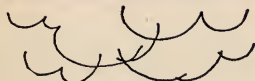


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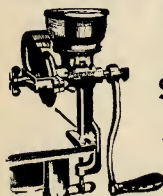


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to express my thanks and gratitude to you and to your staff for such a fine and inspirational magazine. During my tour of duty in Turkey, The Improvement Era has done a wonderful job of representing the Church, and it has been a constant reminder of our teachings and the standards that we as Latter-day Saints have to be proud of and to try to live up to. I also

express gratitude to those who made it possible for me to receive The Improvement Era, and I know that it should be made possible for every LDS serviceman or woman to receive a copy. Keep up the fine work.

Sincerely,  
/s/ Mark H. Wight

**DANGER**  
curves ahead!



**Be Honest with Yourself**

A sleek, soft-purring convertible, a pretty girl, a handsome boy—or a carful of both—and an open road! What could be more thrilling, more desirable to the young and the young in heart!

This is a typical picture of young America today. And there's nothing wrong with the picture, no cause for concern. Or is there?

Yes, there are hazards ahead—physical and moral hazards. First, let's look at the newspapers. Here are typical headlines from just one issue: "Traffic claims three . . . all killed instantly in separate Sunday accidents." "A predawn race between two cars ended in the death of a teen-ager here when one of the cars went out of control on a curve. . . ."

Those were not problem children: a high school senior about to graduate; a clean-cut companion, active in church, athletics. Promising fu-

tures for these youngsters—until they failed to take the curve!

Then there are the other kind of curves too often associated with young people and automobiles: the curves of temptation, on or off the highway, which too often bring tragedy and spiritual and moral death to America's youth, curves which may throw you headlong into a spiritual or moral collision.

Young people of the Church, watch those road signs on life's fast-moving highway: "Caution," "Narrow Bridge," "Crossing," "Curve Ahead."

So—slow down! Heed before you speed. It's your highway, your car, your hazard. You hold the steering wheel. You control the throttle. It's your life to live usefully or to spend recklessly; your life to save or lose.

**BE HONEST WITH YOURSELF**





## Picture yourself in petroleum

**Can you be dressed in oil?** Certainly . . . from head to foot you can wear products that start with petroleum — even to perfume.

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# The Church Moves On

May 1958

**15** President David O. McKay dedicated the newly opened baptistry in the Salt Lake Tabernacle.

**18** President Claudious Bowman of the Mexican Mission was killed in an automobile accident near Puebla, Mexico, while returning to Mexico City from meetings in Vera Cruz.

President Bowman had been president of the mission since 1953. Auckland (New Zealand) Stake was formed from portions of the New Zealand Mission with Elder George R. Biesinger, a former Salt Lake City resident, sustained as president. His counselors are Elder William Roberts and Elder Stanford W. Bird. The Auckland Stake will have four wards in Auckland, and branches at Huntley, Hamilton, and Temple View (site of the temple). It was organized under the direction of Elders Delbert L. Stapley and Marion G. Romney of the Council of the Twelve. It is the first stake to be organized in the Southern Hemisphere, and is the 264th now functioning. It has a membership of approximately 3500.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Hanford Ward, Fresno (California) Stake.

The 129th anniversary of the restoration of the Aaronic Priesthood was commemorated throughout the Church.

The fifteen hundredth consecutive weekly broadcast on a nationwide radio network was made by the Salt Lake Tabernacle choir and organ.

**20** The First Presidency announced the appointment of Elder Israel Ivins Bentley of Salt Lake City to preside in the Northern Mexican Mission. He will succeed President Harvey H. Taylor who is being transferred to the Mexican Mission, where he succeeds President Claudious Bowman, deceased. President Bentley is a member of Parleys Third Ward, Highland Stake. He served as bishop of the Layton (Arizona) Ward for eleven years. Mrs. Bentley and their youngest son, Frank, will accompany him on his mission.

The First Presidency announced the appointment of Elder Jesse A. Udall to succeed President Henry D. Taylor as president of the California Mission. Elder Taylor was recently sustained as an Assistant to the Council of the Twelve. President Udall is president of St. Joseph (Arizona) Stake. He is a former bishop of Thatcher (Arizona) Ward. Mrs. Udall will accompany him on his mission. The couple are the parents of six grown children.

**29** The First Presidency announced the division of the New Zealand Mission, creating the New Zealand South Mission which would include the southern half of the northern island and both districts of the southern (Continued on page 700)





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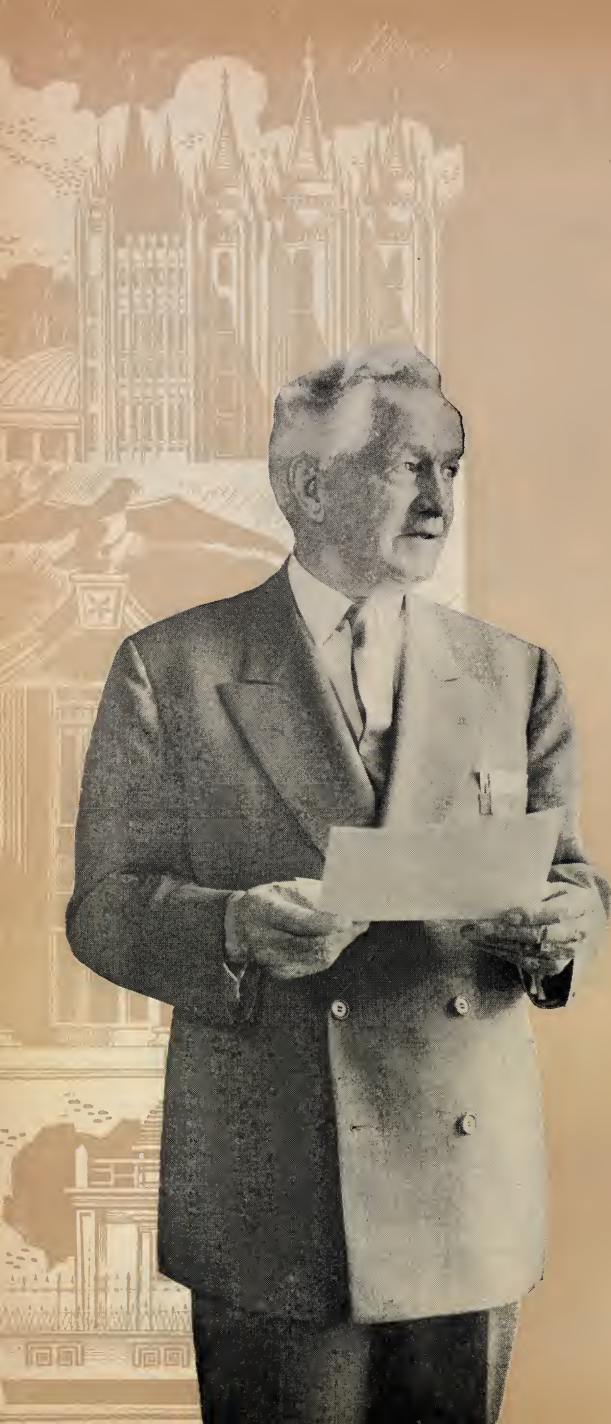
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## *Some thoughts on reaching fourscore*

A few days ago, a friend asked significantly, "Are you aware that your birthday was the greatest day of your whole life? If it were not for that day you, of course, would not be here."

I am grateful beyond measure for September 8, 1873, which is just one way of expressing gratitude for life. And of all the intervening anniversaries, my eighty-fifth promises to be among the happiest and most significant. The current one should always be that way.

In childhood, and even throughout the gay years of youth, the "Eighties" seemed far in the future, and weary and feeble seemed those who had reached such an advanced age. Today, however, I know that what seemed in Youth to be a long journey is very short indeed; and what in anticipation was considered to be a joyless part of the journey is one of the most wholesome, contributive periods of life. I find to my joy that the reality of being eighty-five is devoid of hindrances to a happy life.

Years may make one older, but they make friendship dearer and life fuller and richer. If it were not so, the birthdays would be tinged with foreboding. Now, with friends and congenial companions, and the gospel, and the everlasting realities, they are still encouraging events in the very pleasant and interesting journey of life.

If I named the blessings I have at



# and five

by President David O. McKay

eighty-five I would list health, sweet memories, joy in labor, faith in God and his goodness, an unselfish desire to serve and bless his children, loyal friends, brotherhood, and the companionship and love of loved ones—and the assurance that these cherished loved ones may be ours, always and forever.

It is faith in a loving Father and in one's fellow man that makes life worth living. He is truly blessed who has experienced the peace and richness of soul that spring from true and loyal friendship.

Another secret of a happy life, and my life has been a happy one, is to learn to love one's work and to give it one's best. I don't know anything that brings more contentment in life than to be able to wake up in the morning and look forward eagerly to the task ahead. Nor is there any greater satisfaction than to pause at the close of the day with a feeling of work fairly well done.

In that way one loses himself for others. This touches upon the great principle enunciated by the Savior when he said, "... he that loseth his life for my sake shall find it." (Matt. 10:39.) That is paradoxical but true. It is applicable to all of us no matter what station in life one may fill.

He who will follow that ideal will have little or no time for self-sympathy. Self-sympathy is, in most cases, a joy killer. It is fundamental that to make others happy brings happiness to self.

Never before have I been so deeply aware and appreciative of my parents' exemplary lives, and the practical application of the worthy principles they taught me as a youth, as I am today.

In looking back over the years, these things seem to stand out as the guideposts that have helped me most of all. My father taught and lived the principle

that what is worth doing is worth doing well. As a boy, carrying the cobble rocks to make the fence posts stand firm, watching him plow the straight furrow, and noting his insistence on thoroughness in other farm work, I little realized that these lessons could leave such a lasting impression in my later years.

From him I learned the lessons of work and worship which apply to the moral and spiritual activities as well as the immediate, temporal things. Whatever duty we assume, whatever task, we must do it and give our best to it.

My mother's beautiful example has always remained with me also—her gentleness and patience and sincerity—always the perfect lady. What a beautiful and lasting impression she left in the minds of her children!

Home life is a very potent, silent, but penetrating influence on the lives of all children. If only all parents would realize what an influence their daily acts and conduct and attitudes have on their boys and girls!

I also express gratitude for sacrifices made to permit us children to enter the field of education. Through this opportunity I met my life's companion, who has ever been an inspiration, the mother and wise guardian of our seven children, and the heart and center of our lovely home.

I am most appreciative of the Church and the many opportunities it presents to young people—opportunities we sometimes accept as unthinkingly as we accept the sunshine. But opportunities to participate in the Primary, the Sunday School, the MIA—and particularly Sacrament meetings and the quorums of the priesthood—exert mighty influences in the courses of our lives.

(Continued on page 693)

## Why did Jesus say to Mary, "Touch Father" — or is the case

# Your Question

by Joseph Fielding Smith  
President of the Council of the Twelve

**QUESTION:** *Will you please be kind enough to explain the statement of Alma recorded in the fortieth chapter of Alma, verses 11 to 14. It has been my understanding that all spirits at death were assigned to a spirit world prepared for them where they awaited the resurrection, and that they did not enter the presence of the Father until the resurrection. If what Alma says is true, then why did Jesus say to Mary, "Touch me not; for I am not yet ascended to my Father." Or is the case of the Savior an exception?*

**ANSWER:** These words were spoken by Alma when giving his final instruction to his son Corianton. Corianton, who had been somewhat wayward, wondered concerning the justice of God, and Alma counseled him to turn from evil and serve the Lord, which counsel he received. In order to get the full meaning of Alma's thought we shall quote his words:

"Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

"And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

"And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wail-



me not; for I am not yet ascended to my  
of the Savior an exception?

ing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

"Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." (Alma 40:11-14.)

These words of Alma, as I understand them, do not intend to convey the thought that all spirits go back into the presence of God for an assignment to a place of peace or a place of punishment and before him receive their individual sentence. "Taken home to God" simply means that their mortal existence has come to an end and they have returned to the world of spirits, where they are assigned to a place according to their works with the just or with the unjust, there to await the resurrection. "Back to God" is a phrase which finds an equivalent in many other well known conditions. For instance: a man spends a stated time in some foreign mission field. When he returns to the United States, he may say, "It is wonderful to be back home" yet his home may be somewhere in Utah or Idaho or some other part of the west.

Paradise is a term which means a place of departed spirits according to the Prophet Joseph Smith. "Hades, the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits." (*Teachings of the Prophet Joseph Smith*, page 310.) Before the resurrection of Christ, the wicked were shut up in darkness and were not visited. In this awful state they suffered the torment of their consciences not knowing what their fate would be, just as Alma has pictured it. We are given further light on the condition of the wicked in this spirit world from the words of the Lord to Enoch.

"But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery

shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?"

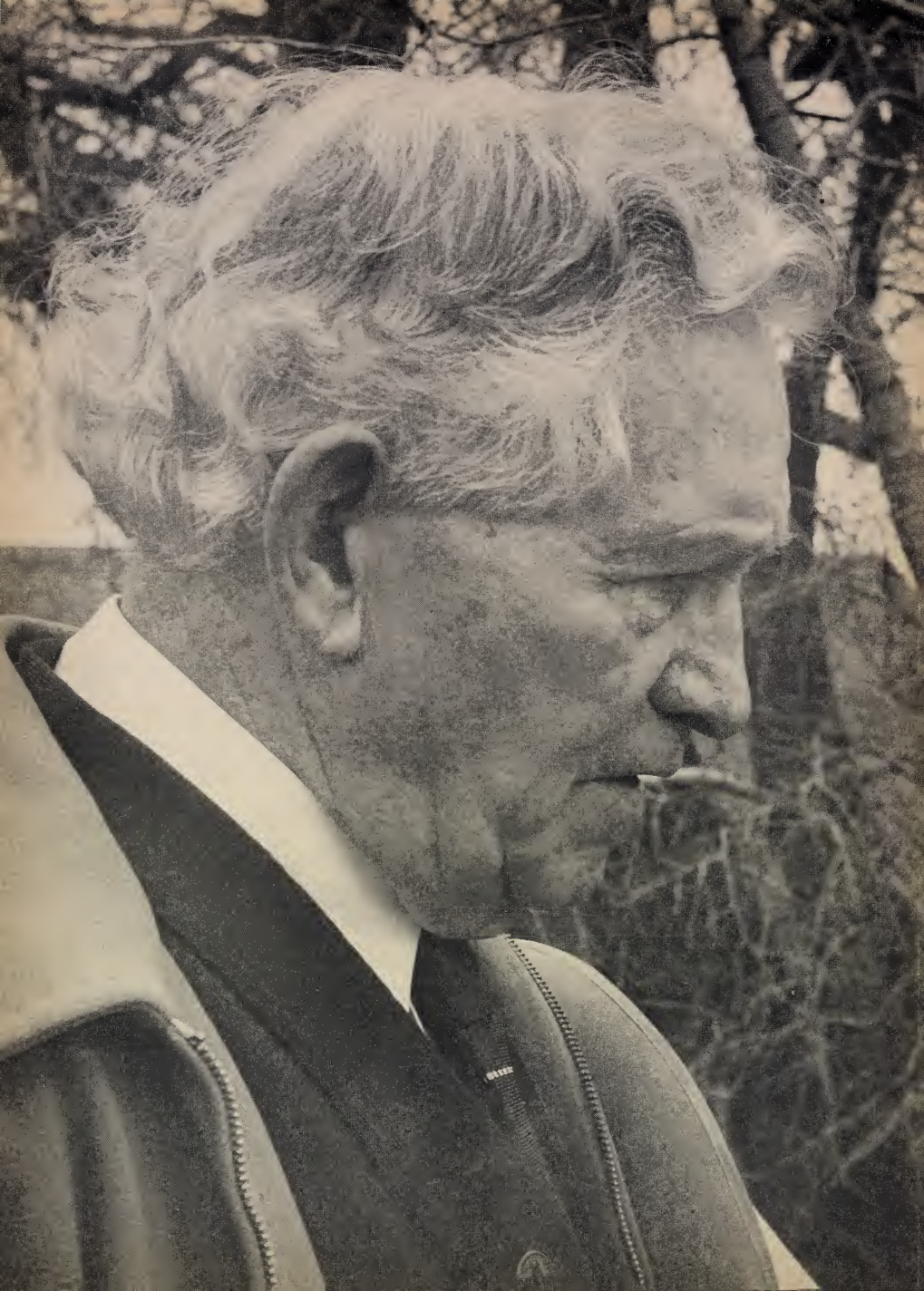
"But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

"And that which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment.

"Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands." (Moses 7:37-40.)

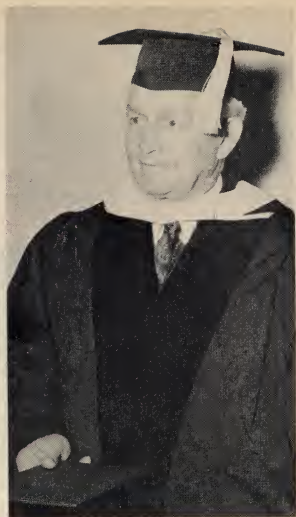
From these paragraphs we learn that the Lord does not delight in punishment. However, there is the demand of justice which must be met and therefore the wicked are forced to suffer, and this suffering helps to cleanse them from their sins. Before the visit of our Savior to the spirit world there was a gulf separating the righteous from the wicked, and the wicked were evidently without knowledge as to what fate awaited them. The Savior after his crucifixion bridged this gulf, and the gospel was carried to those who sat in this darkness, and through the instruction of those who held the priesthood, these miserable spirits were taught the gospel. They were granted some measure of blessing according to their works on earth, and according to their opportunity, or lack of it, to hear the gospel when living on the earth and accept the same in the spirit world.

It seems to be evident from his words to Mary at the tomb, that Jesus had not ascended to, or been in the presence of, his Father between the time of his crucifixion and his resurrection. These words of the Savior to Mary seem to indicate the condition, which confronts all who die, between death and the resurrection.





Trained as an educator and teacher, President McKay has received high honors from educational institutions. He holds honorary doctorates (Laws, Humanities, Letters) from four universities, and has been granted honorary memberships in or given high awards by many public spirited organizations.



# President McKAY at EIGHTY·FIVE

by Doyle L. Green, Managing Editor and  
Albert L. Zobell, Jr., Research Editor

In presenting an eighty-fifth birthday anniversary tribute to President David O. McKay, who also serves as senior editor of *The Improvement Era*, his associates on this publication focus attention through the eye of the camera upon the monumental events in his life and in the history of the Church since he became its President, April 9, 1951.

The story of President David O. McKay's past seven and one-half years is the story of the Church. The two cannot be separated. As President of the Church, he is God's anointed upon the earth. As such he devotes his time and his energies to the work of the Lord. To faithful Latter-day Saints throughout the world, he is indeed a prophet.

This account of the activities of the President and the progress of the Church could fill many volumes. But inasmuch as it is meant only to support the pictures, it must of necessity be brief, and con-

sequently inadequate. But to look at part of the major happenings in the Church and even sketchily to follow President McKay's activities make us marvel at the energy and the completely unselfish devotion of our President, and cause us to be grateful for the way the Lord's work is prospering. No matter in which direction we turn our attention, we find the great Church program has been strengthened under the present administration.

Twenty years after many men retire, the President's day still begins long before the sun is up. Usually his car is about the first one on the Church parking lot, as he often reaches his office by seven a.m. His office schedule includes endless meetings, consultations, and appointments, in addition to the hundreds of details involved in watching over the Church and carrying on the regular routine of the office of the President. Most of his evenings, like-

David O. McKay, ninth President of the Church of Jesus Christ of Latter-day Saints, observes his eighty-fifth birthday September 8, 1958. He has been President of the Church since April 9, 1951. This fascinating character study was taken on the McKay family farm in Huntsville, Utah.

wise, are crowded with Church work of one type or another, although he tries to devote a little time each night to study and to his family.

One can hardly imagine a person with more at-home responsibilities than the President has, and yet since he realizes that the Church has a world-wide mission, he has traveled throughout the world as a messenger of peace and goodwill, strengthening rela-

tionships with governments and peoples, promoting missionary work, fostering the building of temples, chapels, and schools, and in many ways blessing the Saints.

The year 1952 found him in Europe, where he visited President Juho K. Paasikivi of Finland and attended a garden party given by Her Majesty Queen Elizabeth II of England, dedicated two chapels in

In January and February of 1954, President McKay made a 32,500-mile tour of South Africa, South America, Central America, and Mexico, to visit with and give instructions to Saints and missionaries and to be an emissary of love and goodwill to all peoples in this part of the world. He and Sister McKay are pictured here with members of the Church in Guatemala.



While visiting missions of the Church in Europe in 1952, President McKay selected and dedicated the ground for a temple in Newchapel, Surrey County, England. On this same trip he also selected a site for a temple in Bern, Switzerland. In August 1953, he returned to Europe to break ground for the Swiss Temple, which he dedicated upon its completion, in September 1955.

On August 27, 1955 President McKay cut the first sod to start the beginning of construction of the London Temple. This temple, now completed, is to be dedicated in a series of services beginning September 7, 1958. The second day of the services will be President McKay's 85th birthday.





Germany, and selected a site for a temple near Bern, Switzerland.

Returning to Europe in 1953 he dedicated the site and broke ground for the Swiss Temple and dedicated the site for a temple at Newchapel, England.

Two days after the beginning of the new year in 1954, he again was on a trip that lasted almost two months and which took him to Europe, South Africa,

and South and Central America. A month later he visited Mexico.

Before 1955 was two days old, President McKay started a tour of the Pacific Missions of the Church, visiting Hawaii, Fiji, Tonga, Samoa, Tahiti, New Zealand, and Australia. Seven months later he flew again to Europe to dedicate the Swiss Temple, break ground for the London Temple, and to support the Tabernacle Choir's concert tour of Europe.

April 1958 again saw the President flying over the Pacific to dedicate the temple and Church college in New Zealand.

As this magazine goes to press President McKay plans to be winging his way to Europe to dedicate the London Temple. On his eighty-fifth birthday anniversary, September 8, he expects to be conducting the second day's dedicatory services.



On top of Table Mountain in Capetown, South Africa, President McKay pauses long enough to enjoy a cold drink with President Leroy Duncan of the South African Mission.



The President's trips are arduous and strenuous, with little sightseeing or personal pleasure connected with them. His traveling companions have described a typical stop as "from plane to hotel to chapel to government office to plane." On the 1955 tour of the Pacific, for example, he traveled 45,000 miles, delivered 72 talks, held 26 press and radio conferences, conferred with many government officials, religious, and educational officials, and met with missionaries and mission presidents.

In between these major trips President McKay has dedicated some 60 Church buildings in Utah, Nevada, Arizona, Texas, California, Georgia, Oregon, Canada, Wisconsin, Ohio, and Idaho, received four honorary doctorate degrees, delivered numerous talks, conferred with literally hundreds of "important and interesting" people in his office and throughout the land, in addition to directing the almost unbelievably complex affairs of the Church.

And how the work of the Lord is prospering under his guidance! From a membership of 1,147,157 at the close of 1951 the Church had grown to 1,488,314 by the end of 1957. Stakes have increased in number from 191 at the close of 1951 to 267 as this issue of the magazine goes to press. In 1957 alone, Church membership was increased by 71,583.

All phases of missionary work have been strengthened. The full-time foreign force of 5,387 missionaries sent out from Salt Lake City is supplemented by 1,229 local full-time workers. Another 6,366 are serving on stake missions. This large number of missionaries, coupled with improved training and proselyting methods, is bringing an increasingly large number of converts into the Church each year.

Soon after becoming President, President McKay said that he desired to bring the temples, with their saving ordinances, to the people, and he has emphasized the importance of temple work ever since.

Since becoming President of the Church President McKay has traveled some 250,000 miles to preach the gospel and further the work of the Lord. Here, (below) he is shown boarding a Clipper with Sister McKay and President Franklin J. Murdock to leave Australia February 8, 1955. On this trip the President traveled 45,000 miles visiting the Tongan, Samoan, Tahitian, New Zealand, and Australian missions. He spoke 72 times, held 26 press and radio conferences, talked with many government, religious, and educational leaders, and selected a site for a temple in New Zealand.



This has resulted in a great increase in temple and genealogical activity. In the entire year of 1951, for example, some 499,358 endowments were given. During the first six months of 1958, 604,756 were given!

The Church Genealogical Library housed 63,385 rolls of microfilm in 1951, equivalent to 301,091 books of 300 pages each. This increased to 178,612 rolls on June 30, 1958, or something like 890,014 three hundred page volumes. This is reported to be the largest genealogical microfilm library in the world. Family group sheets increased from 1,702,534 to



Everywhere the President of the Church goes he is besieged by crowds of people eager to see their Prophet, take his hand in theirs, and partake of his warm spirit. Here he leaves his blessing with Sister Violet Cottham of Sydney, Australia.

President McKay is accompanied on his trips by his charming wife, Emma. Amid all the rush of a schedule that is always full, work that is never finished, the love, devotion, and consideration shown by this couple for each other set a pattern for all to follow.

Here they are shown enjoying a ride in a vehicle of yesteryear.

An important part of all of President McKay's missionary trips is the conferring with government officials. Below he is shown with the Right Honorable Walter Nash, Prime Minister of New Zealand.



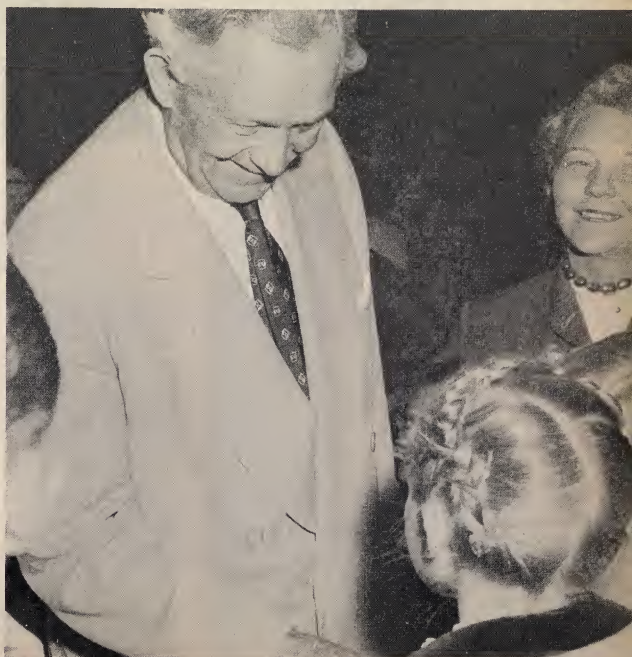
When the Mormon Tabernacle Choir arrived in Greenock, Scotland, to begin its unprecedented concert tour of Europe in August 1955, President and Sister McKay were on the dock to meet them, and accompanied them on most of the tour. It was on this trip that the Swiss Temple was dedicated.

The love of the President for children is revealed in this joyful photograph. Anyone who has felt the warmth and the strength of President McKay's handshake could never forget it.

3,237,908 during the same period.

The Church building program throughout the world has been accelerated to meet Church growth and needs. New chapels, welfare buildings, hospitals, and educational buildings are being rushed to completion. It is estimated that there are at present some 600 structures in the planning and building stage.

Traditionally the President of the Church has been president of several



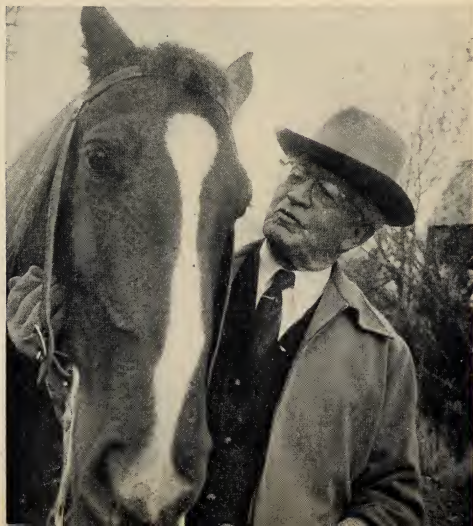


On rare occasions, when he can find an hour away from the pressure of never-ending duties, President McKay returns to the McKay family farm at Huntsville, where he was born and where he spent a most happy childhood. Close to the soil and close to nature he is happy.

businesses that the Church wholly or partially owns. These responsibilities have taken a part of the President's time which President McKay thought should be devoted to other responsibilities. Consequently, beginning in 1957, he started a reorganization of these businesses which relieved him of the presidency of all but one of them, and he became instead "Chairman of the Board."

Thus, while remaining in the

On the farm as a lad President McKay learned to love fine animals. At 85 that love still persists and on all-too-infrequent visits to the farm he still receives great joy from saddling one of his horses and riding down a leaf-covered lane.





President McKay  
is never happier than  
when he is with his family.  
For his grandchildren it is a rare treat  
for him to play or sing with them,  
to tell them stories, or to take them for a ride  
in the old bobsleigh.  
When he returns from trips  
they are often at the airport to meet him.  
His love and kindness binds  
them together.



top position of leadership, the President has materially lessened the detailed business responsibility that had been a part of his office. He now has more time to spend with other activities of the Church.

Soon after President McKay became President, the Church school system was reorganized, with Ernest L. Wilkinson, president of Brigham Young University, as administrator. This Unified School System is responsible for the operation of BYU, LDS Business College, Salt Lake City, Ricks College, Rexburg, Idaho, the school system in the Juarez (Mexico) Stake, as well as the institutes, seminaries, and Deseret Clubs. (The schools in the Pacific are under the direction of the "Church Board of the Pacific.")

Gratifying results have been reported in all phases of Church education. Brigham Young University became (in 1953) the largest church-related institution of higher education in the United States. Student enrolment has doubled since 1951. During the time the physical facilities of the campus have grown too, as classroom buildings, laboratories, student residences, and other college buildings of nearly every description have been completed. Many new projects have now been authorized.

Since 1950-51 full-time seminaries have increased from 109 to 126 and the number of part-time seminaries has jumped from 45 to 400. Enrolment has increased from 28,677 to 40,247, while institute enrolment has grown from 4,309 to 6,092.

Priesthood and auxiliary organization enrolment and attendance have likewise increased; attendance at Sacramento meetings is going up.

Ricks College has grown from an enrolment of 699 in 1950-51 to 1,081 in 1956-57. The physical facilities on this campus have been enlarged and improved.

Yes, impressive have been the growth and accomplishments of the Church during the past seven and one-half years under the leadership of President David O. McKay. But the truly vital part of his life's story and his devotion to the Lord can never adequately be reduced to words because it cannot be measured.

How can one calculate the prestige and goodwill

that he has brought to the Church through his travels, his meetings, his talks? Yet there is more. The full story cannot be told alone in miles traveled, in meetings held, in officials impressed, or in buildings dedicated. We must also look at the increased spirituality that exists throughout the Church, and throughout the world, as a result of his personal devotion and dedication to the service of the Master.

The full story must include the deep love he has for humanity—his own family, members of the Church, God's children everywhere.

It is told in the warm clasp of his hand, his contagious and friendly smile, his penetrating eyes. Merely meeting the President turns out to be an unforgettable experience. Jack Dempsey, former heavyweight boxing (Continued on page 686)

# Aunt Jody

## *Nurse of the San Juan Frontier*

by Albert R. Lyman

It was winter in San Juan County, Utah. Snow hung heavily on the cedars and the sagebrush, and a biting wind moaned down from the big pines on Blue Mountain, drifting the snow on the prairie country for miles around. Near the eastern end of the mountain, and not far from the lowest edge of the tall timber, sprawled the new little town of Monticello with its low, log houses, its rail fences and woodpiles buried in the drifts. Within each dwelling people huddled around the old-time stove or open fireplace to keep warm.

In one home an expectant mother looked from her little window at the forbidding white barrier all around, wondering and praying for the perilous hours impending, when her very life would be on the altar. Where were the skilful hands, the trained mind, and the understanding heart to do for her what she could not do for herself in that moment? And besides skill and understanding, another factor was imperative: faith in God, for, without that, the best physician was feeble and fallible. There were faith and love and sympathy in the little snowbound community, but the skilful hands and the trained mind were not there.

A wide stretch of uninhabited wilderness lay on all sides of Monticello, and the roads, nothing but winding wagon tracks through the brush, defied wagons or even sleds, unless they were powered with big teams. There might be a doctor at Mancos, seventy-five miles to the east, or in Durango fifty miles beyond, but even if they were there and at liberty to come, it would be difficult to reach them. Even then, they might not be willing to hazard a trip so far from their field of practice.

Something had to be done—what could it be? Fifty miles to the south beyond another solitary wilderness of winter was the little town of Bluff, where "Aunt Jody" Wood was the doctor, the obstetrician, the all-round physician for disorders physical and mental. Her fine skill and her unusual success with the sick or the injured did not stem from any scholastic degree, since her school education was limited. She acted by virtue of her faith in God

and in her own self as one who was called by the priesthood to nurse and prescribe for God's children in this faraway corner of Mormondom.

Word was sent to Bluff asking if it were possible for Aunt Jody to come to Monticello. That word was not sent by telephone—a telephone in the wild San Juan was a thing of the distant future; a horseman wallowed through the fifty miles of snow with the message. Would Aunt Jody please come to Monticello? Would she undertake that journey, requiring more than one day, possibly two? The trip couldn't be made with a wagon, a buggy, or a sled; it would have to be made on horseback if it was made on time. It would call for a strong horse, and the rider would need superior strength.

Was the trip possible in the allotted time, and did Aunt Jody have what it took to risk her life in the undertaking? If such questions arose in her mind, Aunt Jody dismissed them without a hearing; she could not sit by her warm fire while that woman in Monticello met the danger alone.

Fortified against the cold as much as her position in the saddle would permit, Aunt Jody mounted a strong horse, and with her teen-age son Joseph Henry on another strong horse, she headed away among the cliffs towards the Blue Mountain. Whether they reached Verdure that first day or whether they had to seek the shelter of the rocks and depend on the warmth of a fire until morning is not known, but on horses gray with frozen perspiration they wallowed through the snow into Monticello in time to reassure the waiting mother-to-be and usher the little newcomer comfortably into the world.

This was a typical event in the life of Josephine Catherine Chatterly Wood, around whom the social life and health problems of early San Juan clustered as a swarm of bees around their queen. When the San Juan pioneers by way of Hole-in-the-Rock crossed the Colorado River in 1880, establishing a town they called Bluff on the San Juan River, in the middle of perhaps the wildest wilderness in the West, they had recognized with alarm the danger of being so far



My father blessed  
Mother, asking the  
Lord to guide her.

from everywhere without a doctor.

Some time after their arrival at Bluff, Thales Haskell joined them with his family, and Sister Haskell acted as midwife until she moved to San Louis Valley, leaving the remote little town again without a doctor. By this time, as we shall explain later on, Samuel Wood and his little family had followed the pioneers to their log fort on the banks of the San Juan, and when Bishop Jense Nielson and his counselors canvassed the situation to find in their midst someone to act as doctor, they decided to call young Sister Wood to that responsibility.

It was not because of any medical training which she had received that they decided on her—her schooling had been in an old time, primitive school, under many difficulties. Like the call the Church makes to its thousands of missionaries, not because they are already qualified but because they will qualify for the work by beginning to do it, her call was to be a doctor by the same inspiration which makes the farmer, the truck driver, the carpenter into a missionary.

The prospect was terrifying; she protested that she knew nothing about medicine, was utterly unfit for the work, and could not do it and still care for her little children. The brethren told her she *could* do it, that they would place their hands on her head and bless her for that mission, and that she would be given understanding.

Deep in the soul of Josephine



Chatterly Wood was something solid and dependable—a revealed testimony of the gospel. It taught her that all the calls which the Lord makes through his duly authorized servants must be obeyed. This was the way of the Lord in his Church, and his people in obedience to it are provided for in time of need. She understood this clearly, and in spite of her fears, and the great labors the mission would place upon her, she accepted it in humility and tears.

Although Aunt Jody knew little of books and literature, she had been highly educated in the university of the frontier, being fitted with practical skill and adaptability which she could have acquired in no other way. Hers was the unusual ability to find a way or to make a way through or over or around every and all difficulties to meet crises regardless. Her faith and her resourcefulness counted for more than any university degree she might have held. The part she took, and the way she carried on with it until she died under the weight of it, is possible only to people who believe in God and who believe in themselves as his servants.

We quote her daughter, Mrs. Catherine Hansen, whose words we may use frequently in this account: "When the first call came for a confinement case, Mother was afraid. My father blessed her, asking the Lord to guide her and give her wisdom for any emergency she might have to meet. In this he was setting a precedent for many occasions of the future. Ofttimes the whole family knelt in prayer for Mother as she went forth on her mission of mercy."

Bishop Nielson had promised Aunt Jody that if she would do her best, she would be directed by the Holy Spirit. She had assured him she would do all she could, and she had purchased books and studied and prayed. Yet, faced with the stern reality of being responsible where life and death hung in the balance, something she had never faced before, she asked the bishop to go with her. And she did meet the emergency for which Brother Wood had prayed she might have the necessary wisdom: "The cord was wrapped around the baby's neck, and someone spoke to her telling her what to do. She removed the cord and saved the little one's life. Speaking of it later, she said, 'I thought Bishop Nielson had spoken to me, but when I turned to look at him, he was not in the room. I knew the Lord had blessed me, telling me plainly what to do.' She always depended on the bishop for advice and counsel, and on a number of occasions, he actually helped in the delivery of the babies."

That baby, daughter of Joseph F. and Harriet Ann Barton, was appropriately named Josephine, and afterwards became Mrs. Harold Young of Salt Lake City.

The promised gift came in miraculous degree to Aunt Jody, not only the understanding of human ailments and how to treat them, but also a willingness to serve, and a heart swelling with love and sympathy, (which is fully as important as any other qualification of an efficient doctor). She became Aunt Jody to everybody in Bluff, and to many people far away. Somehow the people figured that she belonged to them; her service and her skill was theirs as a matter of course; they claimed it just as a dependent child claims all that its mother is able to give.

Bishop Jense Nielson and his counselors, Lemuel H. Redd, Jr., and Kumen Jones, had this principle clearly in mind when they called and set apart young Sister Wood as doctor. In the same way they called other men and women to meet pressing needs and vexing problems incident to the great remoteness of their little log fort on the sandy banks of the capricious old San Juan. It was a hundred miles to the nearest settlement, for Monticello was not settled until eight years after the settlement of Bluff.

Aunt Jody had four children when she accepted the responsibility of being the doctor, and the problems of providing them with food and clothing, sheltering them from the dreary sandstorms and the heat and the cold, protecting them from the two tribes of Indians seemed to be quite enough to tax her wits to the limit. Yet wherever there was sorrow or suffering, she was called to leave her own problems or much needed rest to heal people in distress.

I had turned sixteen when I began to realize in a small way the skill and the magnetism of love with which she operated. Like many others I had taken for granted that she could do what no one else could do, that she was duty bound to come at every call, and that her services were of course free.

I had what we called a boil, but it turned out to be more terrible than any boil I have ever known before or since. It was on my back, and I lay on my stomach in such agony that it hurt to move my arm below my elbow. We poulticed it with everything we heard about. It did no good at all. The boil was so painful I didn't want anybody touching it, and I dreaded having anyone come near. My mother was away, and my father said it would have to be lanced with no anesthetic. Cold sweat came out on me as I thought of it!

I consented for Father to send for Aunt Jody, though I had little notion of what she might do or what could possibly be done to give me relief. I was in despair. When she came, without delay I twisted my neck to look up at her face. It radiated assurance; it inspired cheer. She said that the abscess, or whatever it was (Continued on page 684)





Sunrise service held on the Island of Upolu.

## From the Islands of the Sea

The first Samoan Mission Youth Conference was held for three days, May 29, 30, 31, 1958, under the direction of Charles I. Sampson, mission president, James Hardman, and David Randal, his counselors, and Sister Sampson. The schedule of events included class departmental sessions, speech, music, and dance festival, sunrise service, sports festival, Gold and Green ball, activities, and theme session. The letter sent to the branch presidencies, district presidencies, and branch and district MIA supervisors, and supervising elders was a delight to read. One of the features was that everyone who attended "should bring enough food to last him for all of the days of the Conference. This is in addition to the food for the Big *Taumafataga*. Don't come and be a burden on someone else. Remember that you must bring enough food and clothes and bedding to last you at least from Thursday through Sunday or for four days. . . ."

The theme for the conference was "Cleanliness is next to Godliness," and the inviting program was printed in gold on white paper with the front a reproduction in green of the beautiful islands with the swaying palms. One of the thrills of this first conference for the young people in Samoa was the presence of Elder Marion G. Romney of the Council of the Twelve and his wife; Elder and Sister Wendell B. Mendenhall; and Elder and Sister Edward L. Clissold. Also touching was the note to them, "We hope that your visit in Samoa may reveal unto you the love that Matthew Cowley talked of so often when he spoke of these people, and that when you leave, you, too, may bear testimony of the love and faith of the Samoan people."

The care and plans are indicated in the details that had been so meticulously laid out in the letter. Concerning the Gold and Green ball those instructions

A group of Samoan youths doing the Maori *Haka*. The Samoan youths are encouraged to learn their songs, dances, and customs.



were given: "Starting right at 7:30 there will be a line formed in the school to shake hands with the Apostle and traveling party and Mission President and Mutual Supervisor. We would like everyone to be prompt, as this line will be formed for only 45 minutes. Also this night there will be many government officials and other guests invited to the dance. This dance must be well done because the heads of other churches in Samoa and government leaders and chiefs of Samoa will be in attendance at this dance, and so all of our saints and youths must act especially well this night. The dress for this dance is, that the young ladies should wear pretty dresses or formals—either are fine. The men should wear nice clean pants and a dress shirt and tie. Please dress nice and make this beautiful."

For the theme session, these instructions are interesting: "We would like everyone coming to the session to wear white clothes. For the young ladies we would like all of the Mutual officers of both the branch and district to wear a white flower; all Beehive girls to wear a pink flower; all Mia Maids to wear a red flower; all Junior Gleaners to wear an orange flower; and all Gleaners to wear a yellow flower. But please everyone be on time and wear white clothing and for the women the color flower that goes with their class and calling."

The letter, sent to the field on May 1, outlined in detail the plans and gave the times of the various events. On one of the schedules for the last full event of the conference, the minutes allotted for each dance were carefully noted (Continued on page 703)

# how we learn

There is a serious question in the minds of many psychologists as to whether we know exactly how human beings learn.

When the genius, Albert Einstein, died, his brain was sent to Columbia University for examination with every known aid science has at its disposal. But, Dr. Harry M. Zimmerman, chief of the laboratory division of New York's Montefiore Hospital, was quick to make the following statement to the Press:

"It is unlikely there will be any scientific evidence to prove Einstein was a genius." (United Press report.)

Some years ago Gustaf Stromberg, eminent Swedish-American scientist, made the following observation concerning the memories of man: "A study of the nature of memory shows immediately that it must be carried by an immaterial structure. . . . The matter in our brain is continuously changing. . . . And thus we have a 'new' brain after a relatively short time. . . . And the necessity of an immaterial living structure in the brain, independent of that of atoms, becomes immediately evident. This structure . . . appears to be indestructible."

" . . . We therefore conclude, that there are good reasons for the following important assertion: 'The memory of an individual is written in indelible script in space and time.' "<sup>1</sup>

Thus, while we probably do not know how we learn we do know much that is helpful concerning the conditions under which we learn best. Every teacher owes it to his or her students not only to be acquainted with these principles, but also to be resourceful and skilled enough to make consistent application of them.

These principles are seven in number. They will be considered in the following order:

1. The principle of readiness
2. The principle of "unbalance"
3. The principle of recency
4. The principle of effect
5. The principle of vividness
6. The principle of primacy
7. The principle of contrast

## *The Principle of Readiness*

When the writer of the Proverbs said, "as he [a man] thinketh in his heart, so is he," (Proverbs 23:7), he gave an excellent reason for placing this principle first. When we speak of how people "think in their hearts" we are speaking of their emotional attitude.

In spiritual and moral training we need a definite emotional component. The students need to be "warmed up." It is strange that we recognize this

<sup>1</sup>(See page 703 for footnotes.)





by Ernest Eberhard, Jr.

Principal, Preston Seminary;  
Seminary Co-ordinator  
Northern Utah and  
Southern Idaho Districts

times lack depth in their emotional responses. Many of them feel emotional displays are childish. Since they want to appear mature, they will be likely to resent a crude, excessive attempt to stimulate their emotions which they feel casts a reflection on their attempts to be "grown-up."

### ***The Principle of "Unbalance"***

Human beings are, generally speaking, unwilling to carry out any activity unless some phase of their environment is out of balance or threatens to be so in the future. Thus, we work to provide food and shelter for the winter, to save money for a new car or new clothes. *There must be a felt or anticipated need before we feel like initiating an action.* The Savior stated it so well, when he said, "Blessed are they which do hunger and thirst after righteousness. . . ." (Matt. 5:6.) He recognized that little learning or achievement of exaltation takes place until we hunger and thirst after something.

One of the first steps a teacher must take is to remove from the students' minds a feeling of self-satisfaction or equilibrium. They must be made to desire to learn the material, to achieve, to know, to change.

The least productive form of "unbalance" is achieved by threats concerning (Continued on page 682)

need in sports and related physical activities, but do not see its application in the learning situation.

A fine worship program is basic. It is obvious that there should be a rather close correlation between the type of worship program and the purpose and content of the lesson to follow. A simple story, a modern parable, a comment on the activities of the day which are vital to the students, some challenging questions on problems which are personally important, can be used to start the forge of the "feeling" response mechanism.

However, care must be taken that this is done properly and skilfully. It is on the fringe areas such as these that the truly inspirational teacher, who is basically an artist, is revealed. Adolescents are very touchy about emotions and their overt expression. They are emotionally highly ambivalent and some-

[illegible]

STAKE \_\_\_\_\_ WARD \_\_\_\_\_

Name of member \_\_\_\_\_ Sex \_\_\_\_\_

Address \_\_\_\_\_ Telephone No. \_\_\_\_\_

Date of Baptism \_\_\_\_\_ Place of Baptism \_\_\_\_\_

Date of Birth \_\_\_\_\_ Place of Birth \_\_\_\_\_

Name of Spouse \_\_\_\_\_ No. of Children \_\_\_\_\_

Is Husband or Wife a Member of the Church Yes ( ) No ( )

Nature of Employment \_\_\_\_\_

Nature of Spouse's Employment \_\_\_\_\_

Talents: \_\_\_\_\_

Hobbies: \_\_\_\_\_

Preference of Church Activity: \_\_\_\_\_

Family assigned to work with member: \_\_\_\_\_

Source of Convert: Full Time ( ) Stake ( ) Ward ( ) Moved into Ward ( )

Missionaries who labored with convert \_\_\_\_\_

Advisors \_\_\_\_\_

## New Program of Convert Integration

A new program for assimilation of converts into the Church was adopted this year on a church-wide basis.

To the San Jose Stake in California goes the distinction and honor of working out much of the experimental detail in connection with this new program. Thereafter it was tried out with great success in more than a dozen west coast stakes. Now it has been adopted and is to be put into full operation in all stakes.

### *When the Convert Forsakes the World*

"I am come to send fire on the earth," our Lord said.

“Suppose ye that I am come to give peace on earth?  
I tell you, Nay; but rather division:

“For from henceforth there shall be five in one house divided, three against two, and two against three.





"The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." (Luke 12:49, 51-53.)

So it is in the life of every new convert—the gospel brings division and trial and turmoil. The process of conversion is one of changing his whole outlook on life, his habits, frequently his friends, and even his family ties. The convert chooses to love the gospel more than father or mother or friend or family. He changes his beliefs; no longer can he use tea, coffee, tobacco, and liquor; frequently his clubs and social life go by the board. He often forsakes all, including occasionally his family, as he turns to that way of life that offers to all its adherents the peace that passeth understanding in this life, plus eternal life in the world to come.

As a natural manifestation of true Christian brotherhood, those who have already matured and become stable in the gospel must become fathers and mothers, brothers and sisters, friends and associates of the newly baptized members of the kingdom. The void must be filled in the life of those who leave the world and turn to the Church.

When our Lord was apprised on one occasion, that "... his mother and his brethren stood without, desiring to speak with him," he said:

"Who is my mother? and who are my brethren?"

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:46, 48-50.)

Every priesthood bearer, every member of the Church, must become in very deed, a father, mother, brother, and sister to every new convert! To aid in this vital and essential work the Brethren suggest the following program!

### ***Making the New Convert One With Us***

Convert integration should begin long before baptism. Prospective members of the Church should be invited and encouraged to attend Sacrament meetings and to participate in all of the auxiliary organizations of the ward in which they will be members in the event they join the Church. We want to use the organizations of the Church for their proselyting value; we want prospective members of the Church to become acquainted with those of us who already belong so they can better decide whether they want us for their future fathers and mothers and brothers and sisters.

To help after baptism, those concerned should follow the steps of this outline:

1. The member of the stake presidency who supervises the stake missionary program should be appointed to supervise the integration program.

2. A member of the high council is to direct the program. This may be the same man who directs the stake missionary work.

3. In each ward the bishop will select and set apart a couple to work with the new converts. This man and wife should be a congenial couple who will go out of their way to assist those who come into the Church. They should be well known and respected in the ward, should have time to work evenings with new members, and to assist them in getting to their various meetings. A (Continued on page 699)



by Margaret E. Betts

The pursuit of genealogical information is perhaps one of the most absorbing pastimes in which the Latter-day Saint may engage. Not only is it a direct commandment given by revelation, but it is also a means of showing the love and respect which we should accord those who have helped to give us our heritage.

The genealogist who limits himself to the bald statement of statistical fact, however, may find the work monotonous and unrewarding at times. It is soon found that a great deal of laborious research may be necessary for the achievement of that ultimate goal, the completed family group sheet. Imagination and facts of human interest are the ingredients that will enliven the search and bring excitement to what might otherwise be the mere compilation of statistics.

I have before me negative photostats giving the history of a branch of the Scales family which settled in Rowley, Massachusetts, coming there from London,

England. They represent the reward for a great deal of letter writing and were sent to me from the University of Washington Library at Seattle, Washington. The material covers a period from 1640 to this century and filled over fifty family group sheets. Filling these sheets could have been a tiresome, nerve-wracking job, considering the necessity for strict accuracy, if it had not been for the drama behind the facts. Between the lines could be read the drama and pathos of pioneer life . . . indeed at times of stark tragedy. Then there was a glimpse of the tender merriment of family occasions, the security of a happy home life, and to the astute observer perhaps even a little humor shone through.

The record begins with William and Ann, both born in England, presumably under favorable circumstances, for William's mother was mentioned in the will of Sir William Webb, one-time mayor of London. The family were members of the parish of



# *is exciting*

Reverend Ezekiel Rogers and under his leadership they left with others of his flock to establish the settlement of Rowley, Massachusetts, in 1639. It is interesting to speculate on the perils of that sea voyage undertaken just nineteen years after the *Mayflower* had spent sixty-three weary days on the same waters. Although life in Rowley must have been full of hardships, the record points out that William prospered in the lumber business, farming, and stock raising, and that he was "a staunch supporter of Parson Rogers and prominent in town affairs." Little is said of Ann except that she bore him three sons, one to be killed by a falling tree and another by Indians. In July of 1682 William died at the age of seventy-two and Ann, seemingly unable to live without him, followed in September. What a basis their history would be for a thrilling and tender love story!

The story continues to unfold. We find William and Matthew, old William's grandsons, both massacred by the Indians in their own little garrison and each leaving a wife with a family to raise. What a story for those who love the excitement of the early Indian wars!

Skipping over a little we find the first real "character" in the family history. He is another William, four generations removed from the beginning of the record. Known as a man of great promise, he was graduated from Harvard in 1771 after studying theology. He had no settled pastorate and eventually became insane, although the record assures us he was perfectly harmless. It is interesting to speculate upon

the life this young man led as he wandered from place to place. It is to be hoped that the people of his time were kind to him and cared for him as he wandered among them.

The records of each generation are characterized by the uprightness of its men and their devotion to their church. The women, as was perhaps the custom of the day, are mentioned but not dwelt upon. Most of them bore large families, and it is frightening to think of their sorrow and difficulties. Here is Sarah, very fittingly married to Abraham, four generations down from old William. Her first child lived six years, the second four years, the third two years, all three dying in September of 1754. The same month she gave birth to a son who survived to the ripe age of eighty-seven and married four times. Her fifth and sixth children died in September 1760, and after that she had four more, all of whom lived. What September plague carried off her children we may never know, and we can only guess her sorrow and the fear that must have been in her heart as she raised the others.

The stories continue, and these people come to life before our eyes. No more are they dull statistics, no more uninteresting routine. We learn to love these people and long to meet them. They triumphed over the privations of their times and helped to build their country. Perhaps through temple work we can bring them the greatest triumph of all . . . the triumph over the forces of evil.

## BEGGARS

by Ivy Houtz Woolley

Three beggars stood close by the side of the road  
And held their arms up to the sky.  
They seemed to be begging or praying for alms,  
While time passed with unmindful eye;  
They were bent and distorted, these strange beggars  
three,  
As they stood by the roadside and beckoned to me.

I gave them no favor, yet ever they asked  
That I pause as I traveled my way;  
I tarried at last, stood beside them with pride,  
And bowed when the dawn brought the day—  
Daybreak that was kind to my meek beggars  
three,  
For each one became then, a Joshua tree.

# *The hot and cold period*

by W. Cleon Skousen  
Chief of Police, Salt Lake City

(Behavior patterns and problems from 7 to 12)

Sometimes a man will look dreamily out into space and say nostalgically, "You know, when I was a boy. . . ." Grown men who speak with such tender reflection of their "boyhood days" are usually thinking of the happy, carefree years between seven and twelve. It is the comparatively uncomplicated period of pre-adolescence. Parents don't expect too much, and the average boy has the thrill of being accepted by parents, teachers, and even the kids in the neighborhood. Also, for the first time he develops his own private interpretation of life. He decides he is an important part of it.

Of course, we notice that every so often Junior will hit a cold streak and backslide to his babyhood days and ways. This may give his parents butterfly stomachs but usually he warms up again in time to restore their collapsing confidence. In fact, from here on they will get an occasional glimpse of the man who is to be. He looks very promising.

## ***Portrait of a Boy Between Seven and Eight***

A seven-year-old has just come out of the blustering, chin-jutting panic period which usually engulfs most six-year-olds. Often parents find themselves so exhausted and exasperated that they can hardly contain their relief as Junior slips into the ebb tide of seven. They notice that whereas he formerly acted as though his total career were dedicated to the task of wrecking the world, he now seeks to find out where he can fit into it. He suddenly seems rational and reasonable, asks intelligent questions, and, what is more important, he listens to his parents as though he thought their answers were intelligent.

Parents, however, must be careful not to impose on a seven-year-old. He does not understand nearly

as much as his upturned face and deep wistful eyes seem to reflect. Nevertheless, he is moving in the right direction. His powers of comprehension will expand enormously during the coming year.

Because a boy between seven and eight is trying to fit in, he is very defensive about his failings. During his "cold spells" he will alibi, fib, and go into deep, black moods of self-sympathy. He tells himself, "Nobody wants me," and "I guess I'm no good." During neighborhood quarrels his playmates noisily assure him that these are correct conclusions. Of course, Junior forgets that he is telling the other youngsters the same thing—especially when he is a member of the majority and the gang is picking on some other lonely outcast. Seven-year-olds are quick to criticize, cruel in their thoughtless accusations and are constantly surveying the world with an air of supreme self-righteousness.

This pattern is simply a reflection of a new and lively awareness that some things are good, others are bad. It is a whole new way of life for Junior because he no longer has to wait for his parents to define right and wrong for him—he finds his own forces of intelligence whispering the answers.

Naturally, he wants to be on the right side all the time so whenever he flubs he tries to fib or alibi his way out of any embarrassing situation. He does this primarily to achieve status or save face. He is so anxious to be somebody, and he feels that being right is desperately necessary to achieve it.

Parents can help Junior acquire self-confidence. When he is on his high horse of self-righteousness they can remind him of the need for charity for others, and when he is on the low road of self-condemnation they can remind him how many fine things he does and what a great man he is going to become if he keeps on trying. (Continued on page 670)







**THE**

**MAN**

**WHO**

**IS**

by Gordon T. Allred  
Editorial Associate

### *Part One*

"The man who is wise will exercise." These words, in bold red letters, have caught the eye of many an aspiring young athlete upon his entry into the Ogden (Utah) High School locker room. This simple slogan epitomizes a philosophy for some people, a standard as vital to health and happiness as eating the right food, abstaining from liquor and tobacco, or thinking uplifting thoughts.

Even during the "take it easy" craze of recent years when writers championed the cause of physical inertia, when sit-down addicts held sway, vegetating with a vengeance—even then their doctrine of perennial relaxation savored of mildew to those who honestly applied the exercise slogan. To a comparative few the trend seemed contrary to everything associated with human progress.

Of course, some of this minority group have admitted vague embarrassment at being accosted with such remarks as, "Oh, no! Not one of those! Not really!" or, "What's the idea, trying to become a muscle man? You mean to tell me that you actually do push-ups every morning?" All this, followed by expressions of bewilderment, perhaps horror—then the "wise" counsel: "Better quit; you'll kill yourself, man!"

Nevertheless, even under this pessimistic deluge, certain freaks or stalwarts (depending on one's point of view) continued their daily exercises, simply because they came away from each session with a sense of aliveness and satisfaction, a certain respect for themselves. They had seen exercise transform people, had seen flabby, listless, even feeble specimens altered radically, had even seen personalities take on a new sheen.

Consequently, today, under a new stream of medical fact and opinion, exercise advocates may find it

satisfying to hear the sit-down devotees emitting possible rattles of defeat. Today more and more doctors are affirming the old idea that exercise of some kind is good, for people of almost every age. What's more, there are increasing indications that exercise may not only help prevent diseases, but also expedite recovery, and possibly increase longevity.

Despite the new light, however, people throughout the world are apathetic in the main, and America, especially, "the land of the free and the home of the brave," is gaining a new reputation: "the land of the softies and the home of the weaklings." While the Church, itself, provides a commendable athletic program for its youth, too many members prefer basking in the glow of TV sets to any progressive body conditioning. Vital as the Word of Wisdom is to our health it seems lamentable and paradoxical, that some people who pride themselves on not smoking and drinking can't dash thirty yards to the bus without suffering from violent heart palpitations, and poor "wind."

There are at least three basic reasons for this widespread problem: (1) The recent philosophy of physical stagnation: "Never run when you can walk, never walk when you can sit, never sit when you can lie"; (2) the superabundance of machines in America—particularly cars and TV sets; (3) over-emphasis on individual athletic prowess, and the exclusive nature of school teams.

What are the facts? How bad is our plight?

Much ado during the past two years has been made over an extensive physical fitness survey among American school children. Known as the Kraus-Weber tests, six simple exercises designed merely to indicate minimum strength for normal living, they had been administered to over 4,000 American school children. The results were shocking, so dismaying to the President of the United States that during 1956, he inaugurated a campaign for youth fitness.

Of the six simple tests, fifty-seven percent of the American children had failed at least one, as com-



**WISE****WILL****EXERCISE**

pared with only 8.7 percent of the nearly 3,000 European children tested.

At the onset of this testing it had been assumed that the better-nourished American children would have a distinct advantage—a woefully fallacious idea! The tests dealing with strength, for instance, revealed the following failure rate: (1) American—35.7 percent, (2) Italian (children subjected to wartime starvation) 2.3 percent, (3) Swiss—0.5 percent, (4) Guatemalan—0 percent.

What about adolescents and adults? Over two years ago the Rogers Physical Fitness Index Test was given to some 4,000 boys in junior and senior high schools throughout the nation. In every school the boys lagged behind the national fitness averages of preceding years.

It has been suggested that the previously mentioned tests may not provide a fair picture of American fitness, that we might compare more favorably in other tests. This may or may not be true. But certain facts should not be overlooked: (1) The Kraus-Weber tests are merely designed to indicate minimum standards for normal healthy existence. If the United States, with its high standard of living, falls far short in minimal tests of fitness, how will it compare under more strenuous examinations? (2) Regardless of how America compares with other countries it should be noted that its Rogers Physical Fitness test scores fall below national average for previous years. (3) Add to these considerations the fact that we are positively becoming a more sedentary people. Does physical inactivity mean physical decline? If so—and it is so—Americans are rolling downhill, and will continue unless strong measures are taken.

Certain factions have maintained that there is no cause for alarm, since many children failing the Kraus-Weber tests can pass them readily enough with training. Some military instructors have reported, also, that basic trainees can be whipped into top physical condition quite readily. While all this may be true, it should not negate another vital fact: Although

Americans *can* be just as fit as their brothers from other lands, the majority will not become so, unless pressured into it. This is a cause for alarm. It may be symptomatic of other weaknesses also.

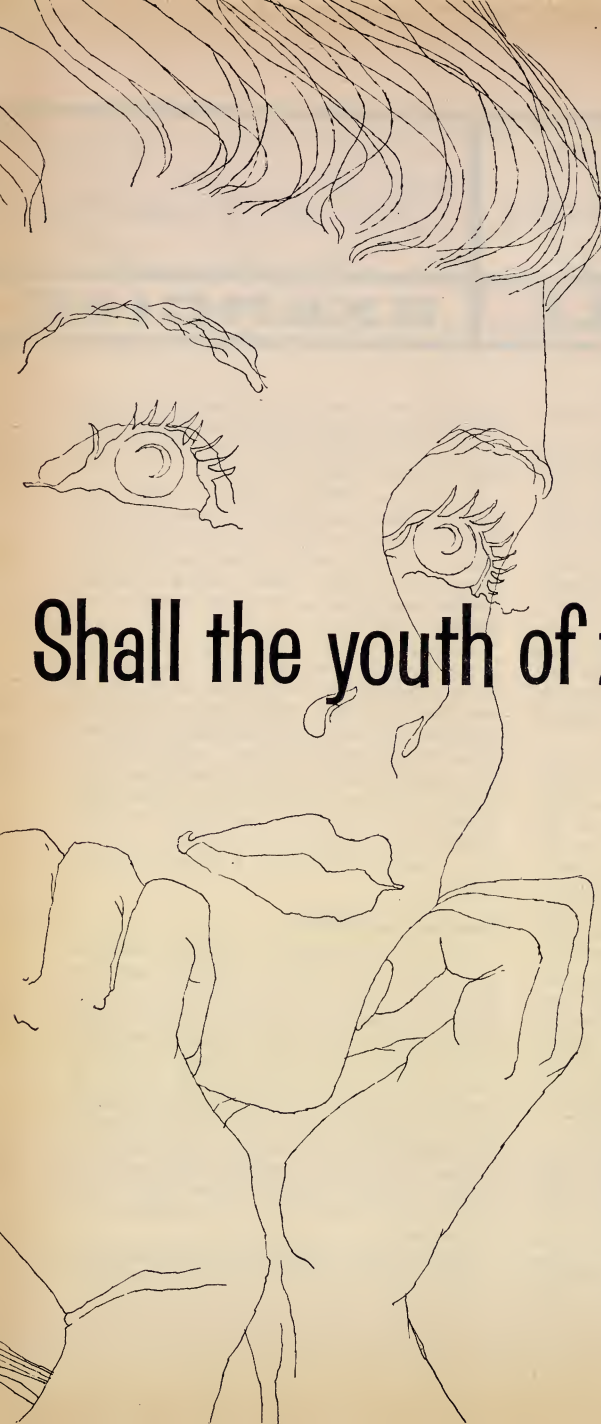
If American children, adolescents, and young adults are below par physically, it seems likely that the older generation, even less active, is in worse straits. Too many adults lament the general degeneration of today's youth, without wondering whether the condition isn't indicative of even greater problems in the parents.

Of course, it is quite an easy matter for a lazy soul to pass the whole matter off with a disparaging, "So what? Who cares? So my muscles aren't as big as some jerk's in Russia!" This is quick evidence that he doesn't begin to grasp the implications of physical fitness—its relationship to success and happiness in every aspect of life. First of all, unless one is desirous of becoming a circus strong man, a professional weight lifter, or perhaps an "exhibitionist" on Muscle Beach, the developing of great, glistening muscles is not of primary importance. Exercise has greater purposes.

### **Exercise and Disease**

For years many people have maintained that there is no relationship between *muscularity* and health. At best, this is only a half-truth. While big muscles, themselves, may have no *direct* bearing on one's health, muscle tone is at least a significant indication of one's health. The reason is simple. Exercise is necessary for good muscle tone. Good muscle tone, especially in the arms and legs, is necessary for proper blood circulation. When muscles are soft and flabby, thrombosis (clotting) will occur more readily. In addition, exercise has a beneficial effect on the diaphragm, enabling it better to bring oxygen to the lungs, remove carbon dioxide, and aid in blood suction into the heart.

Recent medical experiments furnish presumptive evidence that exercise is (Continued on page 687)



I am delighted, my brothers and sisters, for the opportunity of meeting with you here today. I am happy to join with these other officers in welcoming you to our conference. Like you I have been stirred this morning by what we have seen and heard, and I am sure, like you, I have made resolution that I will do my best to improve myself in my performance in the work of the Lord.

As always when I sing or join in singing the song we finished a few moments ago, "Shall the Youth of Zion Falter?" I cannot help asking myself to be realistic in making the answer. "Shall the youth of Zion falter in defending truth and right?"

# Shall the youth of zion falter?

an address given by Apostle  
Mark E. Petersen at the  
annual MIA Conference  
June 13, 1958

As I think about the answer to that song I cannot help thinking of the prophecies that have been made about the future of this Church. I believe with all my soul that this is the "stone cut out of the mountain without hands." I believe with all my soul that it will roll forth and eventually fill the whole earth. That is the destiny of this Church. That is the destiny of the youth who must roll that stone forth until it shall fill the whole earth, and so I am grateful that the Lord is sending to the earth at this time young people so filled with faith, so filled with the love of righteousness, young people so determined to go forward and do a great work.

But as I think of the destiny of the young people, and as I think of the question



raised in this song, "Shall the Youth of Zion Falter?" I think also of other prophecies that have been made, prophecies which say that in the very time when this stone will be rolling forth to fill the whole earth, at this very time when the youth of Zion will be fighting to preserve the faith, that very time also will be like the time of Noah, a time of wickedness. It was even said that this would be the time of a wicked and an adulterous generation.

As I think of the conflict of these two forces, the force of righteousness rolling forth eventually to fill the whole earth, and then the other force which is already making of the world, even of our great nation, America, a wicked and an adulterous generation, I ask myself, "Shall the youth of Zion falter in defending truth and right?"



Just what effect will this surge of worldliness have upon the youth of Zion? In any great conflict there are casualties, are there not? In every great conflict, of course, there are deeds of heroism. There are victories. But there are also casualties. Which will be the casualties in this fight—John or Mary, your son, my son, your daughter, my neighbor's daughter, the boy around the corner? There will be casualties. Who will they be?

In every great conflict the soldiers who survive generally are not only those who are trained well for the offensive, but also those who are trained well in self-defense, in self-preservation. The untrained, the raw recruits, they are the troops who never win the battle. The untrained are the ones who pile up the casualties in a war. Very largely the answer to whether or not the youth of Zion will falter rests upon the kind of training given to the youth of Zion,

and it comes right back to those who do the training. What kind of training job do you do? Do you qualify them not only for the offensive in life, but do you also qualify them for self-preservation? Can they defend themselves in the face of the worldliness of a wicked and an adulterous generation?

So, when we ask the question, "Shall the youth of Zion falter?" we must say, "Some will, and some won't." But where will lie the responsibility for those who won't? Some of it will be upon the shoulders of the youth themselves, that is true, but a large proportion of the responsibility for the casualties in this great conflict will rest upon those who are supposed to train them to meet the issue, train them so to live that by their actions they will answer, "No, they will not falter; they will go forward and win the fight."

We are in a real war. You remember that the Prophet Joseph Smith and Sidney Rigdon looked into the heavens and saw a vision of the Savior and his Father, and then they saw another vision—a vision of Satan—and that vision says:

"And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

"And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.

"And we beheld, and lo, he is fallen! is fallen, even a son of the morning!

"And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—

"Wherefore, he maketh war with the saints of God, and encompasseth them round about.

"And we saw a vision of the sufferings of those with whom he made war and overcame, . . ." (D & C 76:25-30.)

Before the Revolutionary War, Patrick Henry made a great speech—one of the greatest speeches I know—in the Virginia Assembly, and as part of that speech he said, "Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against the painful truth and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men engaged in a great and arduous struggle for (Continued on page 676)



# Be Slow to Anger

by ElRay L. Christiansen

Assistant to the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

When Solomon declared:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32), he knew that individual spiritual development cannot be realized without self-discipline.

Someone has said, "The size of a man may be measured by the size of the things that make him angry." How true that is! To become upset and angry over trivial matters is indicative of childishness and immaturity in a person. And yet too often anger rushes to the fore. We are constantly exposed to irritations as we mingle with others—and even when we are alone. How we react to these irritations is a reflection of our personalities and temperaments. It would seem reasonable to believe that in order to develop a healthy, pleasing personality one must avoid being easily provoked to anger. Not only would we show more maturity, but we would also be in better control of the disturbing situation; because seldom, if ever, is any good accomplished while persons are in a state of anger. Anger does not contribute to good. It is a destroyer, not a builder.

Medical science has given evidence that anger acts like a poison and affects us physically as well as mentally. It is a boomerang which usually does more harm to the one who is angry than to the person toward whom the anger is directed. As the old Chinese proverb says, "The fire you kindle for your enemy often burns yourself more than him."

"Dr. Crile, the noted Cleveland physician who wrote a book upon the *Origin and Nature of Emotions*, said that '... when we are angry we have not our normal equipment because the greater part is blocked off, and we are no more our complete selves than when we are drunk.' Also he said that '... under anger or fear there occurs a destruction of brain cells that are but slowly repaired, and, under stress of severe and prolonged emotion, the brain is permanently injured.'" (From *Better Than Gold*, by George Matthew Adams.)

There is no doubt that anger can have a damaging effect upon the heart and nervous system. On the other hand, self-control, composure, and cheerfulness are conducive to good physical and mental health.

Not only does intemperate anger affect us physically and mentally, in a negative way, but at the same time it also destroys wisdom and sound judgment. It is folly in the extreme to transact business or to make any important decision while angry. To act while in a



violent state of anger is as unwise and foolish as it is for a captain to put to sea in a raging storm. Only injury and wreckage result from angered moments. When anger rules, tempered judgment flees. Then the person who is composed has a distinct advantage over one who is angered. Somewhere I read this statement: "When one is in the right, he need not lose his temper; and when he is wrong, he cannot afford to."

"Life is too short  
For words that hurt,  
For subtle thrusts,  
And phrases curt  
And motives unkind  
And sharp retort.  
For any of these,  
Life is too short."

—Lucille Veneklasen

The ravages of anger were recognized in the days of old when Plutarch stated that, "Frequent fits of anger produced in the soul a propensity to be angry; which oftentimes ends in choler, bitterness, and morosity, when the mind becomes ulcerated, peevish, and querulous and is wounded by the least occurrence."

Indignation is excusable and justifiable when directed against those acts and statements which are in opposition to the laws of justice, love, and decency. But to lose our temper, to explode, and to become bitter and hateful over petty situations is inexcusable. If not curbed, such tendencies will lose for us the respect and the love of others.

"Anger is a forest fire  
That burns in every season,  
When opening your mouth in wrath  
You close your eyes to reason.

"Anger is a wretched thief  
Who steals your love away,  
And leaves a lonely, ransacked heart  
Where all was once so gay.

"Anger is a foolish game  
That leaves its winners blue,  
For one who flares at anything  
Will fume at nothing, too."

By courtesy of Nick Kenny and the New York Daily Mirror.

Why does one rise to anger? The dominant cause is, undoubtedly, pride. In one of his brief essays, Dr. Frank Crane gives his reason why most people become angry:

"... most anger is the irritation of offended vanity. We think a lot of our own opinion, and when one sneers at it, it is as if he threw mud on our white duck trousers. . . . We are never angry, save when our pride is hurt. Anger is self-esteem on fire."

Even though false accusations smite one and sting his pride, he should exercise self-control. The very fact that such accusations are not true should give one the fortitude to resist emotional retaliation. With Rudyard Kipling we should say:

"If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired of waiting,  
Or, being lied about, don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too wise, too wise."

If one can do this and at the same time cultivate other virtues cited in his well-known poem, "If," Kipling declares that "yours is the earth and everything that's in it—which is more—you'll be a man, my son."

The painting in the chapel of the Salt Lake Temple portrays Jesus who, although having been falsely accused and made the subject of railings and mockery, stands majestic and composed before Pontius Pilate who was enraged because his prisoner would not answer him. It is significant that not one of those who railed against Him—in spite of his hatred, lies, or other injustices—was (Continued on page 674)

Elder ElRay L. Christensen followed the vocation of teaching before being called to full-time Church activity as an Assistant to the Council of the Twelve in October 1951.

Formerly, missionary in the Central States, mission president in Texas-Louisiana, president of East Cache (Utah) Stake, president of the Logan Temple, he now officiates as president of the Salt Lake Temple.



# The Presiding Bishopric's Page



## INDIAN BOYS NOW INCLUDED IN AARONIC PRIESTHOOD AWARD PROGRAM

Indian boys who are deacons, teachers, or priests who meet the specified requirements, are to be given individual Aaronic Priesthood awards beginning with the 1958-1959 school year.

Many of our Indian boys come off the reservations to attend schools in areas where wards are organized. They see their white brothers receive them. It is hoped that each bishop having Indian boys in his ward who bear the Aaronic Priesthood will extend to these young men the privileges of the award program according to the following exceptions:

1. All Indian boys who bear the Aaronic Priesthood, and who live in an organized ward, may be qualified by the bishop to receive the individual award if they meet the specified requirements, on a pro rata basis, from the beginning of the school year, 1958, to December 31, 1958.

2. Beginning January 1, 1959 all Indian boys may qualify for the individual Aaronic Priesthood award on a pro rata basis from the time they enter school until December 31 of that year, excusing them for all time spent with their natural parents on the reservation during the year.

3. Names of Indian boys to receive the award should be included in the same application form as used to apply for awards at the end of each year. No separate applications or notations are necessary.

## Senior Members THE MEASURE OF A REAL SENIOR LEADER

I know a certain man who is called to work with senior members of the Aaronic Priesthood; a man who really lives to serve others. He is one of the happiest men I have ever met, radiating sunshine

and confidence wherever he goes. He loves his fellow men and seems to know just what to do and say to give them a needed lift and to make the world brighter for them individually.

By assignment his efforts and interest have been directed to the spiritual and physical needs of senior members and their families. He is constantly alert for opportunities to render service. He is never officious. He slowly but surely wins their friendship and confidence and guides them to a greater understanding and appreciation of the gospel.

To him, his calling is of primary importance. Nothing takes precedence over his priesthood responsibility and his position in the kingdom of God.

Because of his diligence and through his efforts, many who have been long inactive in the Church, and who have wasted precious moments in the short probation of mortality are now happily engaged in the work of the Lord. He is a master at the art of gentle persuasion. He is not rich in the wealth of the world; but wealthy in the things that really count, friends and the approbation of our Father in heaven.

Who is this man? The real question is, "Are you this individual?"

## Senior Members UNDERSTANDING LEADERSHIP IMPORTANT IN SENIOR PROGRAM

Senior members of the Aaronic Priesthood are frequently faced with the challenges of overcoming known weaknesses or of changing habit patterns of long standing. To meet successfully such challenges requires not only self-discipline and personal drive, but also the support of others who understand and care. This is the responsibility and high calling of those who work with senior members of the Aaronic Priesthood.

The senior leader who occasionally recalls his own



struggle to repent of sins or to overcome inhibitions and fears is usually more competent to deal with the intricate problems of senior members. He knows the feeling of loneliness and helplessness within a seeming shell of indifference. He knows the power of the adversary to make what is wrong appear right. He realizes the importance of patience and perseverance. He knows, too, the power of love and friendship in instilling faith and courage to win the struggle. He lets his light shine and fill the darkened recesses of men's souls; he inspires them to rise above their oppositions.

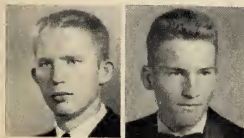
Men generally do not walk alone to success; we are more or less dependent on each other. We need the strength, support, and loving ministrations of those about us; we need friendship and the assurance that we belong and are needed.

If senior members are to qualify themselves for receiving the Melchizedek Priesthood, they must have the support of loving leaders who understand their longings and their needs.

If leaders are to enjoy success in motivating their group members to activity, they must know their feelings, their aspirations and desires and minister to them accordingly.

## CHALLENGING RECORDS

To approach ordination to the Melchizedek Priesthood with a perfect record of attendance at priesthood and Sacrament meetings and Sunday School since being ordained a deacon is a challenging and commendable record. We present the records of two such outstanding young men.



Walter D. Checketts  
Russell J. Young

Left is Walter D. Checketts, Ogden First Ward, Weber (Utah) Stake, who, in addition to his perfect attendance record, has earned the rank of Eagle Scout, Silver Explorer, Duty to God, and Junior M Men Knight Awards.

Right is Russell J. Young, Provo Thirteenth Ward, East Provo (Utah) Stake, with the same distinguished record of attendance at meetings and, in addition, has earned the Duty to God Award and has completed his ward teaching assignment each month for the past four years.

## SUBJECT OF STUDY GUIDE FOR NOVEMBER 1958

### Thanksgiving

## STUDY GUIDE FOR WARD TEACHERS OCTOBER 1958

### Be Slow to Anger

*Almost daily we come in contact with someone who is impatient, touchy, or easily irritated. There are those who excuse this fault as a family trait or personal weakness. It should not be dismissed in this manner. The components of ill temper are made up of jealousy, envy, anger, conceit, harshness, cruelty, and unkindness. Each of these imperfections is a vice within itself capable of producing misery, laying waste to homes, suspending cherished friendships, embittering people, and generating disunity. To engender hatred is to plant the seeds of revenge, the spirit of which is retaliation and reprisal. Such an attitude can never be expected to produce anything but resentment.*

*If an inventory could be taken each day of the number of those offended, it would be shocking. Unkind words will be spoken today that will produce ill feeling that will endure for a lifetime. Let us consider the words of Jesus and strive to overcome indignation by exhibiting a higher regard for our fellow men:*

*"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." (Matt. 5:22.)*

*When Solomon said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32), he was visioning the potential strength of personal discipline. A triumph over the spirit strengthens the soul.*

*We cannot live in total isolation; therefore, we should be conscious of the influence our temperament has upon our associates. This is one of life's most serious responsibilities. To every man is given the power to conquer the wrath of his spirit. Each of us is ruler over his own mind. If we yield easily to anger, that weakness will have power over us. We select our thoughts, make our decisions, and are responsible for our reaction to emotion. If in our thinking we give place to the ugly and sordid, it is sure to find expression. If on the other hand our thoughts are elevated to the joyful and sublime, then those qualities will be reflected in our behavior: "Whatsoever ye sow, that also shall ye reap." (Gal. 6:7.)*

*It is imperative that each of us becomes the master of his spirit, thereby enabling us to demonstrate greater consideration for the feelings of our families and our friends. This achievement will make a better world in which to live.*

## *The Hot and Cold Period*

(Continued)

### **The Age of Accountability**

At around eight when a boy gains a strong personal awareness of what is right and what is wrong, he needs to feel the gradual social pressures of being accountable for his acts. Experts in the field of juvenile crime find that frequently a youngster will be allowed to get away with stealing, lying, and cheating for many years on the ground that "he is still too young to be punished for such things." Even the juvenile laws tend to minimize the feeling of responsibility in youth, and society is paying a heavy toll wherever this is the case.

Recently, while in New York, I accepted an invitation to visit with Dr. Manuel Lopez Rey, Director of Social Defense for the United Nations. He reviewed the results of a recent world-wide survey of juvenile delinquency which clearly demonstrated that in those countries where parents (and the laws) give children an early sense of responsibility for their acts there is relatively little juvenile crime. On the other hand, in Denmark, Sweden, and the United States where the youth are over protected until reaching near-adulthood, the highest youth crime rates exist. Dr. Rey feels we should start fixing responsibility at around eight when Junior reaches his age of accountability. But of course he also points out that this is a gradual process and we must not expect too much too soon.

Experts tell us that while the normal child reaches a plateau of ethical consciousness at around eight years old, his sense of honesty and respect for property rights is still too fragile to expect a consistent performance. Nevertheless, the parent can go forward with the assurance that when Junior does lie or steal he definitely knows what he is doing, and the pressures of reasonable discipline need to be applied.

### **The Problem of Fibbing**

Children will lie for any of these reasons:

- To avoid punishment
- To get praise they do not deserve
- To protect a friend

To see astonishment or admiration on their listeners' faces.

When a child lies, it is important to discover why. If it is for the fear of punishment he must learn that his punishment will be less if he tells the truth. (And parents must be sure that he gets proof of this.) If he is seeking praise it sometimes helps to wait until he does something genuinely praiseworthy before telling him that since he has *real* things to be proud of he won't have to use make-believe things any more. When he is telling a lie to protect a friend it has to be worked out so that he can tell the truth without feeling guilty of disloyalty. If he tells big fibs just to impress people he will usually respond to a friendly but down-to-earth discussion on the subject and discontinue the practice.

The main thing is to see that incidents of deliberate deceit are challenged and not allowed to take root.

### **The Problem of Stealing**

In many respects stealing is similar to telling fibs. The boy knows better, but he finds himself slipping every once in awhile. There are several reasons why a pre-adolescent boy will generally have had some experience in "taking things" even though he knows better:

To prove to his playmates (or to himself) how smart and clever he is

To satisfy a real or imaginary need

To get even with somebody

To become popular by having something to give away.

In each and every case when Junior is discovered indulging himself in somebody else's property the parent will get the best results by laying it on the line. If he is stealing to impress some of his play-

mates, it is almost a certainty that his buddies have been stealing, too. Therefore, any treatment should include the whole gang. If Junior is stealing to get things he thinks he needs, it is important to give Junior a chance to earn what he needs. Parents will frequently find that they have been negligent in setting up Junior's work-allowance program which we will discuss later. Such a program is usually very helpful in diverting him from his proclivity for latching onto other people's stuff.

We find that revenge is also used by some youngsters as an excuse for stealing. The objective here is to find out his reason for wanting revenge. Sometimes the offense under which Junior is smarting is very real. He will not respond to a lecture on honesty and property rights until he is certain that the person who cheated or abused him is also going to be handled by the powers that be.

Lastly, a boy may be stealing to gain status. He finds that certain types of friendship can be purchased with gifts. Since he does not have the money to buy the necessary assortment of boy bribes, he steals them. A boy who is stealing to buy friendship is obviously a lonely misfit. Solving his stealing problem will follow almost automatically if we can solve his more immediate problem of getting accepted. Of course, we must first decide if we *want* him accepted by the particular gang whose favor he is seeking. Often the first task is to raise his sights so he will seek out a higher type of associates. Once we have decided the group is all right there are some very practical things we can do to help Junior achieve acceptance.

### **Portrait of a Boy between Eight and Nine**

We have already emphasized that eight is the beginning of a strong ethical awareness which makes this the "age of accountability." And, as we would suspect, our eight-year-old is riding a swift incoming tide. He wants to be a grownup as soon as possible. He is a hero worshiper and admires certain adults with almost melodramatic devotion. It is important, therefore, to surround him with the kind of adults who are worthy of such hero worship. He loves to hear about Indians, pirates, and pioneers. It

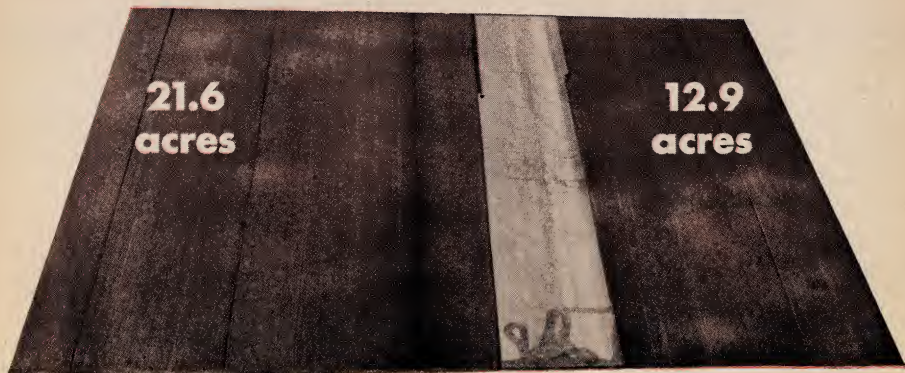
MAP-MAGIC

by Elaine V. Emans

This a map can do for me:  
Whisk me to exotic places  
Lying in its painted sea,  
While imagination traces  
Routes that I could follow far.  
But each map that makes me roam  
Under a foreign sun or star  
Leaves me doubly glad of home.



# Dynamic D-17 power talks in 8-hour plowing test



Actual photograph after 8 hours of plowing

- ... plows 67% more acres**
- ... uses a half gallon less fuel per acre**

There's meaning for every farmer in this all-day plowing test of the Allis-Chalmers D-17, pictured here, in competition with a tractor of another make that weighed nearly 1,000 lbs. more.

Plowing conditions were identical . . . same field, same soil, same depth, same fuel, same length of time—8 hours. Both tractors were driven by the farmers who owned them, and both were operated at their normal plowing speed and load capacity.

Using an Allis-Chalmers plow, the D-17 with standard Power Director (the Big Stick) and automatic TRACTION BOOSTER system plowed exactly

67 percent more acres than its competitor . . . and used a half gallon less fuel per acre.

Think what this saving in fuel will mean to you in a full season's work . . . or better yet, during the tractor's lifetime!

Yes, your dollars do a lot more farming when you move up to a dynamic D-17 or D-14 Tractor . . . today's most advanced farm tractors. Ask your Allis-Chalmers dealer for a revealing demonstration on your own farm.

ALLIS-CHALMERS, FARM EQUIPMENT DIVISION  
MILWAUKEE 1, WISCONSIN

TRACTION BOOSTER is an Allis-Chalmers trademark



## ALLIS-CHALMERS

Listen! National Farm & Home Hour  
—NBC—Saturdays

is an ideal time to get him into Cub Scouting or some similar boys' organization.

Among his playmates he is usually robust and generally capable of sticking up for his own rights. Nevertheless, he accepts a remarkable amount of group discipline. When he makes a mistake he is often humble and self-criticizing. "Boy," he says, "did I goof!"

He has a spirit of high adventure in his soul. He digs caves, makes tree houses, gets on the roof and explores the attic. As at four, he is all over the neighborhood, making all kinds of contacts—some good, some bad. He is a big talker and likes to swap things. In trading similar things such as a knife for a knife, he is very capable of protecting his interests, but he is glib when it comes to novelties and may trade his father's wrist watch for a twenty-five cent Scout compass.

During the next three years he will be organizing or joining little neighborhood clubs (to meet in the cave or the tree house). None of these will last long. About the third meeting (when the treasury is bulging with 12 or 14 cents) he is likely to suggest that the gang go to the candy store, blow the treasury and call it quits.

As one might suspect, this is an enjoyable age. He gets much closer to his father. He generally pleases his mother. He feels good about life.

### ***Portrait of a Boy between Nine and Ten***

As a boy moves up past nine we know he should be in an ebb-tide period but there are no radical changes apparent in Junior's maturation pattern. He just seems to build pleasantly onto his eight-year-old self. He does not like to be babied. He has increased self-reliance. He is a self-starter and likes to "put his mind to things." He can work with an erector set or other constructive toys for several hours without becoming bored. To perfect certain skills, he will do things over and over again. He is a good reader, generally likes school, and wants to do new things like learning to swim, ice skate, or ski. He wants to be on a baseball team or learn how to play basketball. He is usually responsive to music lessons and frequently he can be relied upon to

practise without supervision for approximately thirty minutes.

However, a nine-year-old is likely to carry things to extremes or to overdo it. If parents will permit it, he will see the same show three times in one day.

He also has a very shallow endurance quotient when it comes to pain or physical discomfort. He is a fidgety fuss budget. In church, even when actually enjoying the services,

he is likely to wriggle and wiggle. He can put a high shine on a pair of Sunday pants after only a few weeks of wearing.

Most nine-year-olds are still clothes dumpers. He comes home from school and flings his gear and clothing onto the nearest chair, completely unaware that eventually somebody will have to hang it up. Sometimes it pays to take a penny out of his allowance each time he

## ***Freedom — so rare, so precious, so perishable***

Richard L. Evans



May we turn a moment or two to freedom—that freedom which relatively so few in all this world have had, yet which is so essential to the full and effective living of life; that freedom for which so many have paid a price, yet which so many have forgotten the price paid and the principles by which it would be preserved. To those who have it, to those who have always had it, it seems so simple; and yet it is so rare, and precious, and perishable; forever challenged, forever encroached upon, forever abused. One of the most precious of life's privileges is the recognized right for a man to become what he can become. At too many times, in too many places, people have been prevented from rising to that plane, to that place, where their work, their willingness, their talents and intelligence would take them. But where the light of freedom has burned brightly, thank God, men could become what they could become, equal in the right to *try*, even if not all possessed of the same talents or attainments. But even with this glorious right to try, the Lord God did not give or guarantee any unearned assurances; but only opportunity: opportunity to think, to speak, to work, to worship, to enjoy the fruits of work, (and with that personal privacy which some may feel is too long lost), to pursue happiness, to distinguish between right and wrong. Sometimes men enslave themselves—with thoughts and attitudes and habits. Sometimes they enslave themselves with sin—with an unquiet conscience. Sometimes they lose freedom by letting others—either individuals or agencies—exceed themselves or their assignments. The spirit of freedom is contagious, but so is slavery. And no one's freedom is safe under conditions of indifference, or with unwillingness to carry responsibility or to preserve principles. No one's freedom is safe so long as comfort is valued more, or so long as we are content to let others do too much for us—especially too much thinking and doing of what we should be doing for ourselves. "Lean liberty," said an old observer, "is better than fat slavery."<sup>1</sup> It is still true, always and ever, that "where the Spirit of the Lord is, there is liberty"<sup>2</sup>—liberty within the keeping of the commandments, liberty within the living of the law.

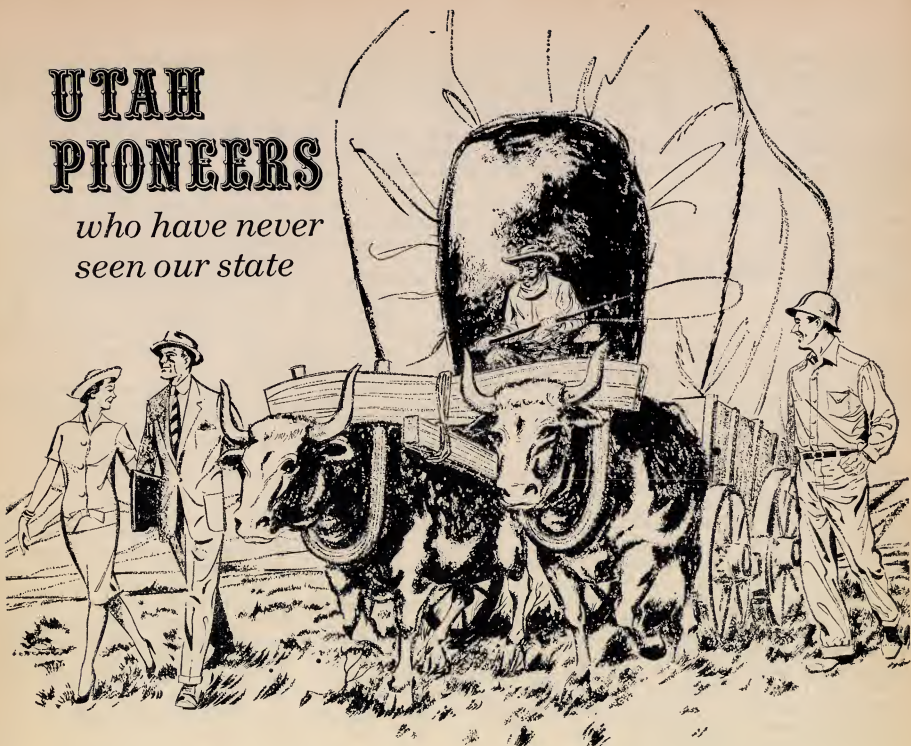
<sup>1</sup>"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, June 29, 1958. Copyright 1958.

<sup>2</sup>(See page 703 for footnotes.)



# UTAH PIONEERS

*who have never  
seen our state*



In a sense, Kennecott's stockholders can be called Utah pioneers, even though many of them may never have been in our state. How is this seemingly contradictory situation explained? The answer lies in the business they own — an industrial pioneer in Utah.

Kennecott is pioneering today in developing new and better methods and equipment to improve operations. This is necessary to adjust operations and production to meet the problems created by the highly competitive copper market.

Kennecott's pioneering attitude can be traced to the very foundation of the copper industry in our state, which was based on an entirely new concept of mining and processing low grade copper ore. Pioneering improvements

helped Kennecott maintain successful operations through the years. And today, continued pioneering is helping to assure future operations.

Pioneers opened up a new country when they settled what is now Utah. Business pioneers helped the new country grow and prosper. And Kennecott's owners, whose invested savings are used to carry on industrial pioneering, are part of this growth and prosperity.

These nearly 90,000 owners are a cross-section of America. They live throughout our country — they are engaged in many occupations — they represent all walks of life. But in one respect they are all alike. They are members of the copper team — industrial pioneers who are important to Utah's development.

**Utah Copper  
Division**



**Kennecott Copper Corporation**

A Good Neighbor Helping to Build a Better Utah

forgets. Later on when his sense of tidiness has suddenly blossomed it will be amusing to hear him bawl out his younger brothers and sisters. He may even tell them how, in his own youth, "the folks made me pick up *my* stuff." Parents find it difficult to keep a chuckle from bubbling out as they recall how he practically ignored their pleas to "pick up his stuff."

### **Problem of the Shy and Rejected Boy**

Probably at this point we should pause for a moment to consider those parents who spend a great deal of energy worrying over a boy who appears to be shy or anti-social. These boys usually fall into three classifications. The first type is not really shy, he just ignores his own age group. After studying his behavior we find he is not anti-social but merely self-sufficient. He usually has advanced hobbies, mature intellectual interests, does a lot of reading, and seeks out the company of older children or adults. Boys his own age bore him, therefore he wanders away from them. Such a boy needs a friend, but he will only accept those who seem to have interests similar to his own.

This was the boyhood pattern of Thomas Edison, and it is typical of a great many boys who become outstanding leaders in adulthood. As long as a boy of this type maintains a wholesome attitude toward people in general, there is little cause to worry.

The second type is the over-protected boy. His problem is "Momism." He is usually the victim of a well-meaning but overdominating mother. She lovingly hovers over him like a mother hen constantly clucking at him: "Junior, leave immediately so you won't be late. Let me tie your shoes first. I'll comb your hair better, too. Did I get you your rubbers? Here is your lunch, and mother piled your books together so you wouldn't forget them. Have a nice day, Junior, and be home exactly by three forty-five so Mama won't worry."

When Junior plays with the neighbor children, she is constantly interfering to make certain Junior is not imposed upon. During neighborhood quarrels Junior does not have to stick up for his rights. His mother does. When Junior is

brought home by the police for some minor infraction of boyhood mischiefs, his mother defends him with heroic defiance. "I don't believe it! Junior just would not do such a thing. Imagine, grown men picking on a mere child!" As the officers go back down the walk Junior says to himself, "Boy, Ma sure pulled me out of that one! Now if I can just get her convinced that I didn't do it."

Obviously, serious personality and character damage can result when a boy is the victim of over protection. As early as possible a boy should learn to stand on his own feet, stick up for his own rights and be accountable for his own acts. Parents can encourage this development by constantly keeping in mind the stage of growth Junior has reached. If they do this they will not expect too much too soon, and, at the same time they can apply the appropriate amount of pressure on Junior so that the twig will be bent in the right direction.

The third type of anti-social personality is the classical problem of shyness which is characterized by an inferiority complex. This is the little fellow who is scared out of his wits by people. Because all children are sensitive to ridicule or excessive criticism it is easy for them to get a feeling of inadequacy, in-

feriority, rejection, or failure. Many of them show evidence of more than an average amount of shyness at two-and-a-half and again between five and eight. But there is no serious cause for worry unless there is marked anti-social behavior after eight. Between eight and nine the normal youngster is usually capable of taking care of his interests and "getting in on the act." Failure to do so calls for special help from parents, teachers, the local Den Mother, or any other adult working with him. The task is to give him self-confidence and status with his own group. The attack is usually four-fold:

1. Find out what he can do at least as well as others in the group.
  2. Give him a chance to show it off when the group is together.
  3. Try to find something in which he excels above the others.
  4. Make this known to his own group in such a way that it will create group admiration. (If handled improperly it will create jealousy and resentment.)
- A shy child may take several years of careful supervision to bring him out of his social slump. Frequently, however, this type of boy possesses keen insights and is highly intelligent. He may become an outstanding adult.

*(To be continued)*

### **Be Slow to Anger**

*(Continued)* able to taunt Jesus into an unrighteous, angry mood. He did not retaliate in kind. To do so would have had no good effect. Rather he stood erect, poised, unmoved. His conduct was divine. What an example to all of us!

Perhaps it was with this example of the Master in mind that President Brigham Young admonished:

"Cease your anger, and sullenness of temper, and serve the Lord with cheerfulness, and singleness of heart. . . . Do not get so angry that you cannot pray; do not allow yourselves to become so angry that you cannot feed an enemy—even your worst enemy. . . ." (*Discourses of Brigham Young*, pp. 268-269.)

The man or the woman with an uncontrolled temper is like an undisciplined child—he expresses his emotions explosively or by sulking,

and disregards the feelings of those about him. In the home, anger should be controlled and love should abound. When, in his most impressionable years, a child experiences ugly situations which result from uncontrolled tempers; when he hears unkind words exchanged between his father and mother; and when he sees contention crowd out an atmosphere of kindness and mutual respect—when these conditions make up a child's environment, what chance has he to become noble? The minds of children are like the sensitive plates of a photographer; they record every incident, good and bad. Our children may forget much that is said, but they never forget that which they are made to feel.

" . . . you cannot imagine a real, true Christian, and especially a member of the Mormon Church, swearing at his wife. Why, it is inconceivable that such a thing as



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that could be in a home and especially with children around. How can anyone justify quarreling in front of children?" (David O. McKay, General Conference Report, April 4, 5 & 6, 1958.)

An ancient prophet offered similar counsel. "... let not the sun go down upon your wrath" was the admonition of Paul to the Ephesians (Eph. 4:26.) This is good advice. Ill will should be resolved without delay. To apologize and ask forgiveness is a noble virtue which calls forth humility and other better attributes of character.

A woman, whose husband is highly respected in their community, was asked recently to list some of the

qualities in a husband which made for a happy life together. She listed first the willingness to apologize. She knew that if a man is big enough to apologize in a genuine way, he has one of the essential qualities to be a good, compatible companion. If his egotism should keep him from apologizing and seeking forgiveness, it would be difficult to harmonize their lives.

The ability to extend forgiveness to others is essential if forgiveness is to be obtained. This is made plain by the Lord, in this pointed scriptural passage:

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother

his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin."

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D & C 64:9-10.)

There would be no bitterness, no spirit of unforgiveness in the hearts of the children of our Father if we really purified our hearts through the gospel of Jesus Christ. It teaches us to be slow to anger; it teaches us to rise above the spirit of contention and retribution—even to speak and feel as Jesus did, while on the cross: "Father, forgive them; for they know not what they do." (Luke 23:34.)

## *Shall the Youth of Zion Falter?*

(Continued) liberty? Are we disposed to be of the number of those who, having eyes see not, and having ears hear not the things which so nearly concern us? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth, to know the worst, and to provide for it. If we mean not to abandon the noble struggle in which we have so long been engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight. I repeat it, sir—we must fight! Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the illusive phantoms of hope until our enemies shall have bound us hand and foot? There is no retreat but in submission and slavery. Gentlemen may cry peace, peace, but there is no peace. The war has actually begun. Is life so dear or peace so sweet as to be purchased at the price of chains and slavery?

And then he concluded that magnificent address with these well-known words: "I know not what course others may take, but as for me, give me liberty or give me death!"

We are engaged in just as real a war as was Patrick Henry or George Washington or as were any of the great patriots. It is a real war. It is a hot one, not a cold one. Satan has declared war against the Saints

of God, and if he can sift us as wheat and destroy us, that is what he hopes to do.

How does this war manifest itself? In many ways, but one of its greatest manifestations is the greatest moral breakdown of our time. We have had moral breakdowns in the past, but never that I can understand has it been in such concentrated form as in recent years, brought about by unwholesome movies and television programs, filthy books and magazines, and even the filth that is thrown into advertising of other matters. Why, some companies cannot even sell an automobile tire these days unless they put sex into it.

And all of this is more than just a challenge to us. It is a threat and a menace. It is a worse menace than communism. It is a worse menace than all the destructive power of the H Bomb. Communism may enslave our bodies, and H Bombs may destroy them, but neither can be as bad as the destruction of righteousness and the turning of our children to perversion, allowing them to become followers of Satan.

This menace, so recently emerging in great force, now seeps into every town and hamlet in the nation. It reaches into family circles. It saps the strength of many in Church groups. Are you aware of it? It is near you. What are you doing about it? Again may I quote Patrick Henry: "We are apt to shut our eyes against the painful truth. Are we disposed to be of the num-

ber who, having eyes see not, and having ears hear not the things which so nearly concern us?"

A mother recently was greatly shocked, while making the bed of her Scout-age son, when she turned up his pillow and found under it one of the filthy books so prevalent now, filled with pictures of nude persons in sinful acts. She did not know there were such books. Do you? Are you shocked at the filth which appears on nearly every newsstand and in the magazine section of most grocery and drugstores? Do you take any steps to get rid of such vice? Does the present wave of child marriages alarm you? Are you concerned at the large number of fourteen and fifteen year old unmarried mothers? Are you concerned when you hear of the number of pregnancies among students in high schools and junior high schools of the United States? Does the indiscriminate petting that goes on among young people of nearly all ages frighten you? Do you know what petting is?

I talked with a group of bishops lately and told them the horrid facts of what petting is, and they could hardly believe it. They could hardly believe such things went on, and in that very group of men was one who sent to me a boy for interview who was guilty of some of the worst perversions, cloaked under the guise of petting. When girls tell their parents they are going out to Church, and instead go off on secret joy rides, are you moved to action?



**W**hen little nibblers get that  
"hollow feeling"...



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wrapped in 6 In-Er-Seal wax packets. Bring home some today.

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When boys and girls in this nation, some of them in their early teens, carry bottles unashamedly, are we concerned?

I recently had the opportunity of attending a conference in one of our California stakes. A Boy Scout spoke. He stood up there and made the Scout sign, and he said: "On my honor I will do my best to keep myself morally straight." That was the subject of his talk. When he was finished, a lovely young girl stood up and bore testimony of her gratitude for conversion to this Church. In closing her testimony she said, "I am not ashamed of the gospel of Christ."

I could not help thinking of the close relationship of those two statements. The gospel is the greatest force on earth, and if we can but put the gospel of Christ into our scouting, as Dr. Schuck has said, and into all other phases of the Young Men's organizational work; if we can but put the gospel of Christ into every phase of the Young Women's organizational work; if we can but convert our young people to the gospel of Christ so they will never be ashamed of it, and so their lives will prove they will never be ashamed, then how grateful we can be.

This girl, in her talk, said, "First, I shall bring a clean body. Second, I shall bring a pure heart." An humble spirit was third; and fourth, an honest mind. Then she said, "I shall honor my womanhood."

Will the youth of Zion keep those pledges or will they falter in doing so? If they falter, whose will be the responsibility? As we say, not all of the blame will rest upon the youth. Sometimes they are misguided, and sometimes not guided at all. Much of the blame must be upon us, their leaders, and their guides.

So, this is a call to arms for each one of us in the greatest of all wars, a war for eternal souls. Will we hearken to the call?

Scout men, are you ready to meet the moral threat that faces your boys? Are you making a reality of this part of the Scout oath which says: "On my honor I will do my best to keep myself morally straight?"

Leaders of M Men, are you teaching your boys to be master men, masters, not of others, but of their own selves, masters of their

passions, of their appetites, masters of their base desires? Are you teaching them to master the principles of righteousness and learn to draw near to God?

Beehive and Mia Maid leaders, are you teaching your girls by word and by example really to appreciate the principles of virtue and chastity, honor and integrity? Leaders of Gleaners, do you understand what it means to teach the young women of this Church the value of a clean body, a pure heart, an obedient spirit? Do your girls know what it means to honor womanhood?

"I am not ashamed of the gospel of Christ," said this young lady. Do we know the meaning of that? Only a true conversion can make us un-

## RED SLIPPERS FOR A TEEN-AGER

by Grace V. Watkins

Only a whim?

Perhaps they are.

But when I see her standing, slim.

And lovelier than a twilight star,

Looking up at *him*

With Eden in her eyes, how far,

How infinitely far and dim

Are sensible things that never can be

An orchid-and-moonlight memory!

ashamed. To be unashamed of the gospel must mean that we will not be ashamed of the teachings of the gospel. But are we? Are our young people ashamed of the gospel teachings? If they are, will they falter in defending truth and right? If they are not ashamed, they will be victorious and faithful.

Since we have such a moral threat arising in the world today, what will be our attitude on moral questions which, of course, are inseparably connected with social relationships? Are we the leaders ourselves ashamed of our moral teachings? As with the priests, so with the people,

it has been said. If we the leaders are not ashamed, then we can effectively teach the youth so that they will not be ashamed either. Rather, they will take pride in their high standards.

How, then, shall we express our attitude on morals as we stand and declare with Paul that we are not ashamed of the gospel of Christ? To do so we must say, "I am not ashamed of the gospel of Christ. I am not ashamed of any of its teachings. I am not ashamed to comply with any of its moral teachings. With respect to morals, I am not ashamed to tell people I am a Mormon and that I live up to Mormon standards. I am not ashamed to tell people that I do not make myself common nor unclean. I am not ashamed to wear modest clothing in spite of what the fashions of the world may be. I am not ashamed to refuse to wear short shorts or skimpy bathing suits, low necklines or strapless gowns. I am not ashamed to cover my body as it should be covered, preserving both my modesty and my virtue. I am not ashamed to choose clean people as friends and stay only with a clean crowd, even at the price of so-called popularity. I am not ashamed to tell people our stand on virtue and chastity, letting them know that in our Church we regard such sin as being next to murder in the category of crime. I am not ashamed to stay out of petting and necking parties, preferring rather to protect and honor my womanhood or my manhood. I am not ashamed to let all mankind know that sex can be the gateway either to divinity or depravity, and that I choose divinity. I am not ashamed to turn down a proffered cigaret. I am not ashamed to refuse to drink alcoholic beverages. I am not ashamed to date only with those persons who are clean and wholesome. I am not ashamed to direct my dating habits in the direction of temple marriage because I am not ashamed of temple marriage, nor of any of the requirements it makes of me. I am not ashamed to be obedient to the moral teachings of this Church. I am not ashamed of the gospel, for it is the power of God unto salvation."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and



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family and friends...



## orange fruit cake

Yield: 1—9 x 9-inch cake

Squeeze and reserve juice from 1 large orange. Measure juice and add milk to make 1 cup liquid. Grind orange rind and pulp with 1 cup seedless raisins and 1/3 cup nut meats; grind twice and set aside. Sift together 2 1/4 cups sifted cake flour, 3 teaspoons Clabber Girl Baking Powder, 1 teaspoon salt, and 1 cup sugar into large mixing bowl; add 1/2 cup shortening and 2/3 cup liquid. Beat 2 minutes using medium speed of electric mixer, or by hand beating 150 strokes per minute. Keep batter scraped from sides and bottom of bowl with rubber scraper. Add 2 eggs and remaining 1/3 cup liquid. Beat 2 minutes longer as before. Blend in fruit mixture. Pour into a greased and floured 9 x 9 x 1 1/2-inch baking pan. Bake in a 350° F. (moderate) oven about 45 minutes. Cool. Frost and decorate as desired. Cut in squares.

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BAKING POWDER WITH THE  
BALANCED DOUBLE ACTION

a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

from the God of his salvation."  
(Psalm 24:3-5.)

"He shall receive the blessings from the Lord, and righteousness

And that this may come to us all is my humble and earnest prayer in Jesus' name. Amen.

## The partnership of parents

Richard L. Evans

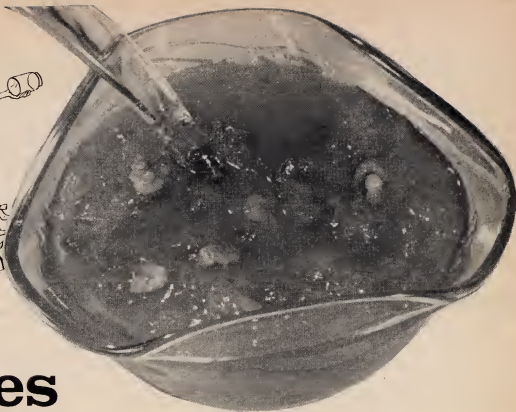


In commenting on the partnership of his parents, an eminent and grateful son once said: "Never in all my boyhood did they fail to stand together on any question which affected the children. We never could play one off against the other, or find anywhere a rift between them."<sup>1</sup> This is a simple recognition of the fact that parents are a partnership, a team of two. And one of the most important parts of home so far as children are concerned, so far as everything is concerned, is this partnership of parents. "Character," said Samuel Eliot, "is singularly contagious."<sup>2</sup> Not only is character contagious, but emotions are also. Feelings of all kinds are contagious, between all people, and especially between parents. Tensions, differences, and disagreements are contagious. Among the great lessons of life for children to learn—and among the great safeguards—are obedience, respect for authority, and seeking and accepting counsel. And if the authority in a home is of the divided and disagreeing kind, how impaired are the prospects for a child's learning to respect it. How can a child choose between two members of the same team who are supposed to be playing on the same side? Another of the great safeguards of life is love at home, and if parents are pulling against each other, how can love be learned? One reason for a child's walking in wrong ways would be his not knowing which way to walk. One reason for his going his own way would be his parents' not unitedly knowing which way they want him to go. Agreement between parents on fundamentals, on basic beliefs, is among the foremost essentials for a solid family, for the solid teaching of children. And in this there must be sincerity, because children will surely detect the signs of insincerity in any partnership of parents. They will feel the tensions and the differences even when they can't say why they are so. Division between parents is unfair and confusing and a contributing source to weakening the foundations of the family. Those to whom a child should most look for guidance, must surely be united in the guidance they give. Blessed are those whose parents have achieved a partnership, a solid working of a team of two.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, July 6, 1958. Copyright 1958.

(See page 703 for footnotes.)





# Utah Peaches

*sweetened with Utah's U and I Sugar*

## Are Delicious



**PARTY MERINGUE CAKE**

4 egg whites (room temperature)  
1 cup U and I Superfine Sugar  
2 cups sifted cake flour  
2½ teaspoons baking powder  
½ teaspoon salt  
1 cup U and I GRANULATED SUGAR  
½ cup shortening  
½ cup milk  
½ teaspoon vanilla  
½ teaspoon lemon extract  
4 egg yolks  
½ cup slivered almonds

Beat egg whites until foamy. Gradually add U and I Superfine Sugar and continue beating until mixture holds a stiff peak. Tint with red food coloring, if desired. Set aside. Sift flour, baking powder, salt and U and I Granulated Sugar into mixing bowl. Add shortening, milk, vanilla and lemon extract. Beat at medium speed for 2 minutes. Add egg yolks and continue beating for 2 minutes longer. Pour into two greased 8-inch square cake pans. Top with meringue and sprinkle with almonds. Bake at 300° F. for about 40-45 minutes or until cake is done. Cool on cake racks for a few minutes, loosen meringue from sides of pan, cool completely before removing from pan. Serve topped with fruit and whipped cream sweetened with U and I Powdered Sugar.

Plan to can peaches this season and your family will be able to enjoy their goodness all winter long.

Canned for jam, canned for topping or eaten right out of the jar, sweet, golden peaches help spark any appetite.

The sugar you use in your canning is important. Use pure, U and I Sugar! You'll find that besides helping to preserve the shape and texture of the fruit, it helps to preserve the orchard-fresh flavor.

Get the big 10-, 25-, 50-, or 100-lb. bags for canning time.

Always buy

**U and I BEET SUGAR**



## *How We Learn*

(Continued) low grades or total failure. The highest form is obtained by making students aware of the vital and far-reaching nature of their learning activities. It may be necessary to carry out some application of this unbalancing operation several times in the course of a class. With some students this must be done individually.

### ***The Principle of Recency***

This principle is so simple that its application is sometimes neglected or overlooked. It is simply that we recall our most recent impressions. Its application consists of reviewing quickly, effectively, and as frequently as possible the important points which tie past lessons to present ones. It gives the students a perspective of the course and a sense of continuity so that they can have a framework to which they might tie the many items of lesser importance which are presented as the course progresses.

### ***The Principle of Effect***

This principle is in constant operation in the lives of all of us. We recall and remember pleasant experiences more easily and over a longer period of time than we do unpleasant experiences. In order to expedite the learning process several items might well receive faithful consideration.

1. Every attempt should be made to keep physical conditions, temperature, light, suitable seating, decorating, pictures, plants, at an optimum level of comfort. Viewed in the composite they should give a feeling of pleasantness and yet be stimulating to the minds and feelings of the students.

2. The teacher should cultivate a pleasant appearance. Clothing should be of good taste and clean. Personal hygiene as to pleasant breath and bodily cleanliness should be closely watched. It helps if the teacher has a look of vitality and an air of optimism which are created, in part, by good health.

3. The voice should be pleasant, "alive," and positive in tone.

4. There are few abilities which would be greater assets to the teacher than the ability to smile, easily, often, and infectiously. Not

only does it create a pleasant feeling in the students, but in the teacher, also.

5. The teacher should individualize his or her teaching by looking at the students. A look of recognition, a "hello" with the eyes, is a gratifying and pleasant experience for all students.

6. The teacher who sits while teaching a group of "live-wire" youngsters will more often experience a loss of interest, with resultant discipline problems, than the teacher who stands and moves about. Motion indicates life, interest, and activity. Adolescents crave it. The good teacher will give all of it he or she can.

### ***The Principle of Vividness***

Items and procedures which are vivid make longer and more favorable impressions than their drab counterparts. This calls for the wise use of pictures, blackboard illustrations and designs, motion pictures, filmstrips, object lessons, and all types of visual or audio aid materials.

The teacher should use a vocabulary which is alive and vivid. It should give the feel of action and vitality. "I am, by calling, a dealer in words," said Rudyard Kipling in a speech before the Royal College of Surgeons, "and words are, of course, the most powerful drug used by mankind."

"Give me the right word and the right accent, and I will move the world," said Joseph Conrad.

### ***The Principle of Primacy***

First impressions are generally the most lasting. When a lesson or main idea is presented, the introductory statements or material should be thought out as well as possible and be vivid to the highest possible degree. Unless this is so the students may not feel the lesson has worth-while possibilities. A good beginning is truly half the battle in teaching. Too often teachers start weakly, hoping to gather momentum and interest as they go along. When they finally arrive, the students have, too often, long since abandoned the teacher mentally, emotionally, and spiritually. Teachers should say, "Come follow me" at the beginning of the lesson by the techniques they use.

### ***The Principle of Contrast***

It is with a feeling of apology that the mentioning of this principle is left to the last. Without contrast life becomes meaningless, colorless, and valueless. It is to become acquainted with the possible contrasting responses to life and to choose for ourselves those of eternal and exalting nature that we are on this earth. Yet, how often one witnesses a class without any perceptible element of contrast.

It is sad, but true, that students have little perspective-altitude and find it hard to gain it to an important degree. The effective teacher will, therefore, bring this dimension into his or her teaching. Students are sometimes unable to judge the rightness of conflicting courses of action because they have not been made acquainted with their contrasting nature. As an illustration, our young people might find it easier to choose obedience to the tenets of the Word of Wisdom if they were actually helped to see and feel the joy and strength of the body kept clean throughout life and then to know through symbolic and vicarious experience the ultimate suffering, disease, and sorrow of those who misuse their bodies. Too often young people who have not been led to experience the difference by study and instruction use an actual trial and error method which is their downfall. This is motor trial and error and not as desirable as the intellectual mental trial and error of which God's children should make the widest possible use. Teaching, which has contrast, is quickly and easily recognized by students as being vital and important to them. They sense their need for it and their response to the teacher who can give it is truly gratifying.

### ***Summary***

These, then, are some of the important principles which facilitate learning. To make them a part of a teacher's hourly and daily procedure is not too quickly or easily accomplished. Even as the Savior used these and other principles to become the Master Teacher, so must the teachers in the Church use them if they would hope to cease being highly trained workers and become the artists which characterize all truly effective teachers.



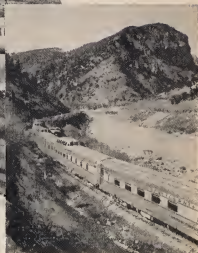
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### Aunt Jody

(Continued) needed to be lanced, that she would hold my head between her hands while my father did the lancing and that I would not feel much pain. It was magic; the magic of love and sympathy and faith. It was wonderful; she had something which few doctors have: the power of projecting her courage into the souls of people who are in sickness and in sorrow, thus doing for them what no medicine can do.

When my father died in November 1901, she was there. To us it seemed quite unthinkable that anyone could die in Bluff, or be born, or have pneumonia, a broken limb, or a broken heart without "Aunt Jody" bearing a generous part of the burden and offering soothing words of cheer. My father was beyond the aid of medical or surgical skill, and it was but a matter of days or weeks. The professionals could do nothing, but "Aunt Jody" could make it more bearable for him and for all of us simply by being there.

One more personal testimony comes to mind: At the birth of our first baby, who is now Mrs. Casse Lyman Monson, of Murray, Utah, herself a grandmother, my wife was having a most terrifying time. My mother and my wife's mother wept in despair and said the baby could never be born. My wife's father wept; we all wept. No one but the Almighty could save my beloved

companion; that was even clearer to "Aunt Jody," with her long experience, than it could be to any of us.

Working in her might to do everything she knew or had power to do, she knelt by the bed for hours, working and praying. I saw her lips moving; I heard her whispered words, "Oh, Father in heaven!" She knelt there on the floor until I thought her poor knees would be paralyzed. As I looked at her, it dawned on me that this was the kind of grief she took on herself for many, taking a liberal part of what was too bitter for them to bear alone. To me that was the most heart-rending tragedy I had seen; I was in anguish of apprehension. Yet the brave woman knelt there on and on past the midnight hours with never a word of despair or a thought of surrender, intensifying her effort and her prayers, pouring out her humble tears as she implored the Lord's help. My young wife seemed to be as precious to her as she was to me, as precious as if she were her very own daughter.

Oh, what faith! What love! "Aunt Jody" was ready to stop at nothing, including her own life, to save the young mother and her child. Then at long last, when we were sick with despair, the little one was born, and we heard its cry and knew it was alive, we were moved to the very depths, blending our hearts in one great flood of tears. To me it was nothing less than a revelation of Christlike love and sacrifice.

### THE GREAT TRAVELER

(President David O. McKay)

by Grace Ingles Frost

Behold him! the great traveler. . . .  
Like a bright torchlight of truth,  
That North and South and East and  
West

Goes, leaving, in its wake,  
A path illumed for other feet to  
tread.

As humble as the Master,  
Yet he can hold his head  
As one gold-crowned by virtue.

Again, I say, behold him,  
And follow where he leads . . .  
This great torchbearing traveler . . .  
This man of mind and deeds!  
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### President McKay at Eighty-Five

(Continued) champion of the world, expressed universal sentiments when he recently exclaimed following a brief visit with the President, "This has been one of the greatest experiences of my life!"

Never is the President's smile warmer or his eyes brighter than when he is able to find a minute to greet a lay member of the Church or a little child. But this is a pleasure all cannot have, and one of his great sorrows is that it cannot be so. When we realize that the Church is nearing the million-and-a-half mark, and that it would take some twelve years of forty-hour weeks for the President to give but one minute each to the present Church members if he were to attempt to greet them all, we can begin to see the problem involved. Nevertheless, he is sorrowful when anyone has to be turned away.

In South Africa he was rushing to catch a plane and found his path lined with Saints wishing to shake his hand. But take-off time was too near for him to be delayed. When he had passed them and turned to wave good-bye, his heart was so filled with compassion that he said to Sister McKay, "I just can't go and leave them like this." And so the plane went without him, and he stayed to say good-bye to his people.

In Salt Lake City one Thursday afternoon, a Sunday School class had been granted the great favor of an appointment with the President. Unfortunately, he was called to the hospital where his brother, Thomas E., lay critically ill. The children were naturally disappointed. A member of the Council of the Twelve greeted the class and talked to them.

Many busy men would have considered the matter closed, but the next Sunday morning found President McKay driving eight miles to a small chapel south of the city. Entering the building he inquired where this particular class met. Imagine the thrill experienced in that little classroom when the door opened, and the President of the Church walked in. After explaining why he was not in his office when they called, he shook hands with the teacher and with each one of the children and left his bless-



ing. "I want you children to know," he said, "that the President of the Church keeps his appointments if at all possible."

Little deeds and big events combine to make up the life of the Prophet of God. As he nears his eighty-fifth birthday the thoughts of members of the Church throughout the world will be with him, and their prayers will be that God will keep him with us for many useful and productive years to come.

-

### The Man Who Is Wise Will Exercise

(Continued) beneficial for certain heart ailments. In cases of coronary blockage (such as President Eisenhower suffered) there is evidence that exercise can cause the heart to sprout new artery branches, thus facilitating heart operations and supplying the heart muscle with blood. Dr. Richard W. Eckstein, of Western Reserve University in Cleveland, reveals some significant information on this matter.

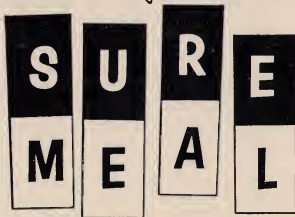
Under Dr. Eckstein's direction, experiments were performed on a group of ninety dogs in which the coronary artery had been surgically narrowed, to approximate the dangerous arteriosclerotic condition (thickening and hardening of the arteries) occurring most frequently in old people. Of the total number of canines, forty-six were exercised on a treadmill, "from 15 to 20 minutes, four times daily, five days weekly for six to eight weeks." The second group merely remained at rest in their cages. Then both groups were operated upon for examination and, in brief, here are the findings:

"The addition of exercise to mild arterial narrowing results in significant collateral anastomoses (sprouting of new vessels). It also promotes collateral growth above that due to moderate and severe constriction. It is suggested that the judicious use of early and continued physical exercise may reduce the clinical manifestations of coronary disease."

It has not been established definitely that human coronary cases will respond as did the experimental dogs. However, in a letter to the Era dated October 29, 1957, Dr.



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One project now under construction is the open-air dining pavilion, shown in the drawing. The pavilion will be beautiful and amazing, because the giant, concrete-covered umbrellas seem to be engineering impossibilities. They are designed not only to be uniquely beautiful, but to serve pleasure seekers for generations to come. And to be sure that they do, they will be built of USS steel and Universal Atlas cement for exceptional strength and durability.

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Eckstein says, "If these results are applicable to the human being, they suggest that exercise taken during the progression of coronary narrowing as produced by disease may stimulate collateral growth and thereby prevent some of the damage to heart muscle which usually follows a complete occlusion (closing) of the coronary artery."

The idea that certain forms of exercise may improve a defective heart may startle a good many people, and it is easy to imagine some readers protesting, "Why, what about my neighbor Joe, who had a heart attack on the tennis court last summer? His exercising sure didn't do him any good!" True enough, Joe's exercise on the tennis court didn't do him any good. Nor did Bill's two-mile chase after that wily buck last fall do him any good . . . he was found dead on a mountaintop. That these and similar heart failures resulted from violent exercise is definite, but paradoxically, in most cases, they were also the result of not enough exercise.

All too often the Joes and Bills who drop dead from overexertion have been leading a sedentary life for weeks, months, maybe years. Having undergone no greater physical stress than lugging out the weekly garbage can, they suddenly undertake tasks that would strain the hardest athlete, were he not in shape. As a matter of fact, sensible athletes rarely push themselves to the limits that the perennial desk dweller does on an occasional week end or holiday—not without careful conditioning first. Then, too, few athletes will push themselves hard without easing into the undertaking with a mild set of preliminary exercises to set the blood circulating, to loosen and warm the muscles. In a sense the human body must be handled like a car motor on a cold morning. The motor responds better and lasts longer if it is primed, started gently, idled and purred several seconds—warmed up.

In other words, the exercise an average person receives during the daily routine of living is just not enough—not enough to keep him from deteriorating steadily, not enough to prepare him for periods of exertion, stresses and strains he is bound to encounter. Generally speaking, the more infrequent the exercise, the more dangerous it be-

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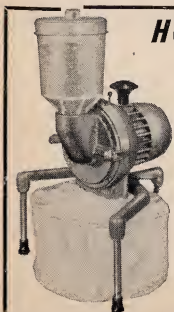
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comes. The subtle build up of cholesterol and fat cells from inactivity as well as improper eating, hardens the arteries and prepares the heart for the often fatal coronary.

Just as inactive people tend toward hardening of the arteries and fatty hearts, they also tend to collect fat elsewhere, particularly around the intestines, thereby limiting proper intestinal function. Fat in this area can contribute to such serious difficulty as adhesions and bowel obstruction.

The atrophy of muscles and stiffening of joints resulting from inactivity lends to lowered resistance against diseases in general, and the sedentary person usually is a poorer surgical risk than the active.

In addition to coronary ailments, bowel and intestinal difficulties, the following diseases are closely associated with inactivity: diabetes, high blood pressure, arthritis, varicose veins, lower back pains, and neuromuscular tensions.

Note, for example, a recent medical claim regarding exercise and arthritis:

"When exercise is indicated, an explanation may be given the patient that the right kind and amount of exercise is the most important single item in preventing deformity and maintaining function . . . and, pain during exercise is of no consequence, provided it subsides shortly after . . . and there is no increased pain or soreness the following day when exercise is repeated."<sup>2</sup>

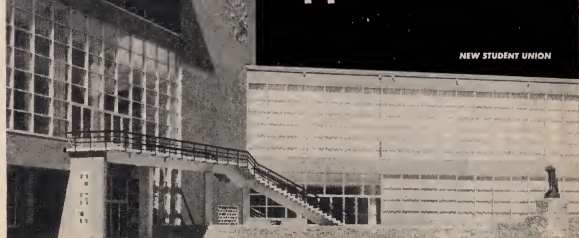
In short, while inactivity itself may not be directly responsible for diseases, it provides a climate for many, just as exercise provides a climate for recovery.

Finally, it should be remembered that in cases of critical illness, physical fitness can mean the difference between life and death. The sturdy constitution and good circulation induced by exercise may well determine whether or not the patient "pulls through."

### Exercise and Old Age

Regarding the relationship of exercise to aging, Dr. Thomas K. Cureton, professor of physical education, University of Illinois, says, "The principal basis for evaluating the contributions of exercise or sport training to health and fitness is more life for your years, rather than

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longevity. We all want to live as many years as possible, but along with our extended time, we would prefer living with zest, high energy, and satisfaction."<sup>3</sup>

Dr. Ernst Jokl, reporting to the American Medical Association, June 26, stated that exercise is "the only environmental factor yet known to inhibit the aging process."<sup>4</sup> He further maintained that a vigorous exercise program commencing when the aging process starts (the minute one stops growing) was of special value.

While no large-scale experiment has been conducted to determine whether exercise increases longevity, it is known that physical aging is largely the result of cell deterioration, which occurs more rapidly when cells do not receive a sufficient oxygen supply. Since exercise tends to force blood into remote portions of the body, stimulating and re-activating cells which would otherwise atrophy, it is reasonable to infer that exercise may add years to life as well as life to years.

## Exercise and Obesity

For a long time the idea has persisted that exercise will not remove fat, that the only way to regain that jet-lined figure is through dieting. However, Dr. Jean Mayer, associate professor of nutrition at Harvard, says:

"... how frequently we are exposed to assertions such as 'A pound of fat can be worked off only by walking thirty-six hours, or splitting wood for seven consecutive hours, or playing volleyball eleven hours.' The enemies of exercise visualize any given wearing performance as being accomplished in a single uninterrupted stretch. The energy expended accompanying physical activity takes place, however, whether the activity is performed in a day or a decade. Splitting wood for seven consecutive hours would be difficult for anyone other than Paul Bunyan, but splitting wood for half an hour a day—in no way an impossible assignment for a healthy man—will add up the desired seven hours in a fortnight. If this thirty minute lumbering operation represents a regular practice, it would be according to the very reasoning of the foes of physical activity, equivalent to twenty-six pounds of body fat a year. Similarly, a half hour per



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day of handball or squash would add up to, in the course of twelve months, a good sixteen pounds of fat."<sup>5</sup>

Because of the many falsehoods and half-truths regarding exercise and obesity, dieting has grown increasingly popular. While some forms of diet are necessary and beneficial, others are dangerous. Again we refer to Dr. Cureton:

"So many will diet to lose weight but usually lose muscle tone and cardio-vascular condition in the process. The warm, healthy glow which comes from a well-exercised and well-fed body results from metabolism from 0 to +15 rather than what is so frequently found in our tests, basal metabolism of -30 to -15 percent in dieters. From long experience with trained athletes, and with trained and untrained adults of all ages, we know that low metabolic ratings are not good for healthy vigor, . . . virility, or good feeling tone."<sup>6</sup>

Generally exercise will not reduce weight at all for several weeks—not until it first begins to alter one's basic metabolism. And since everyone differs metabolically, the rate of response to exercise will vary. For example, one man, by performing a certain exercise, may add two inches to his biceps in only a month, while his colleague, of equivalent weight and stature, may gain only half an inch with the same program. Conversely, the latter individual may lose twenty pounds over a given time while the former loses only five. Just as the slow muscle builder needn't mourn so long as he's progressing, the slow reducer needn't grow discouraged. For, even though the latter may lose no weight at all for a long time, he will be distributing it—taking inches of flab from the waist and hips, supplanting it with solid muscle through the legs, arms, and chest.

If then, we believe that health and personal appearance are important, we must believe the same thing about exercise.

*(To be continued)*

**Author's Note:** In the following issue of this magazine additional advantages of physical fitness will be discussed, and various forms of exercise set forth.



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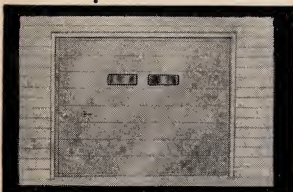
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## We can't go with them . . .

Richard L. Evans



We go through some interesting cycles in this life we live. Our children arrive helpless in infancy, completely dependent upon us. We love and cherish and nurture them, and in large measure control their lives and the environment in which they live. Then they begin to walk and move about, to move away from us somewhat, maybe only next door, but the lines of control are longer. Even then, even that early, other influences enter in. But still they are ours. We know where they are, and make most decisions concerning them. Then comes school. Others teach them. Others increasingly occupy places of importance. Yet still they are home much of the time. And still we know where they are at almost all hours. The years move on, and they become less dependent upon us and acquire more outside interests and activities. Then comes a day when still more they leave our lives—for school, for work, for other things that take them away—beyond where we can follow, beyond where we can go. When they were with us we worried about their goings and their comings, their health, their moods, the lateness of the hour, and many other immediate matters. We worried because we were hourly aware of the living of their lives, and watched them as they formed habits and attitudes and shaped their decisions. But as they move beyond, we become acutely aware that we can't check on their every act and entrance and exit. Then we can only follow them with our love, with our prayers, with the hope that our teaching has somehow become so much a permanent part of what they are, that what is true and right and good and safe will shape their decisions, their character and their conduct, wherever they are. And acutely we come to know that the time to keep close to children is when we can; that the time to teach them is while still they are near us and can be taught. Then we come to know that the intangibles they take with them are among life's most priceless possessions, and we hope and pray that the best of all that we have been, that the best of all we have taught and told them will reach out where we can't go, and bless and guard and lift their lives.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, July 13, 1958. Copyright 1958.

### LEARNING

by Catherine E. Berry

With patient hands and infinite care  
He fashioned castles by the sea,  
His back to the waves, sun on his hair,  
He worked at his building tirelessly.

When it was finished, the tide rolled in  
And flattened the work of his hands,  
But his heart had found where dreams begin  
Though the vision was washed from the sands.



## The Editor's Page

(Continued) Next to the love of dear ones, as contributing factors to the joy of life, is brotherhood in the Church. Any expression of this brotherhood makes the heart light and gives new zest to life. To me, life without it is a barren desert; with it, it is a fruitful, delightful vale. I love my associates as one of the most priceless possessions of life.

In later years how we appreciate the companionship and the brotherhood of the priesthood and of the Church—a source of strength and joy beyond expression, something that can be found in no other contacts in life. The older I grow the more precious seem the bonds of the priesthood.

Finally, I appreciate with all my heart the knowledge of Christ's plan for the establishment of peace among mankind. The assurance of the efficacy of that plan brings peace to the soul beyond the power of expression.

I have an abiding testimony that the Father and the Son appeared to the Prophet Joseph Smith and restored through him the gospel of Jesus Christ, which is indeed "... the power of God unto salvation. . . ." (Rom. 1:16.) I know, too, that a knowledge of the truth of the gospel may be obtained only through obedience to the principles thereof. In other words, the best way to know the truth of any principle is to live it. Such is the way marked out by the Savior when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

I desire to testify to another: The Lord is guiding this Church—his Church—and is overruling the destiny of nations, preparatory to the preaching of the gospel to every "... nation, and kindred, and tongue, and people." (D & C 133:37.)

These are among the sweet and sobering and grateful thoughts that move within me on the eve of age eighty-five.

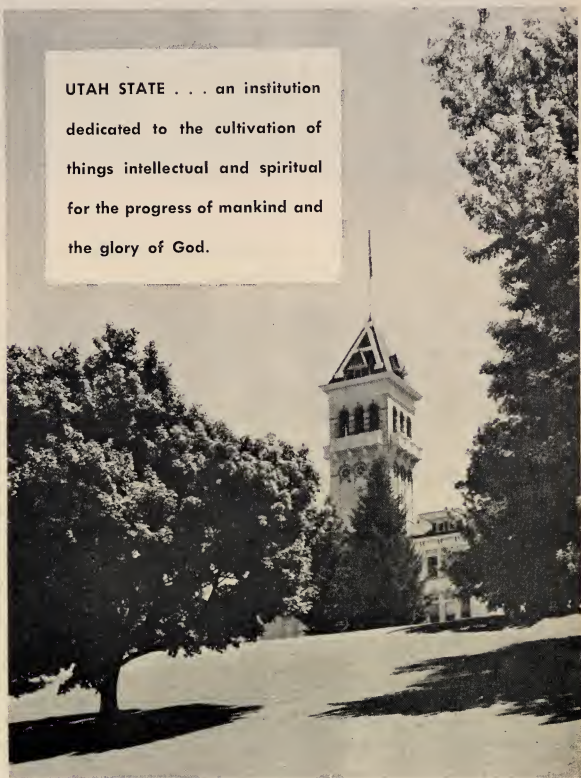
God bless you all, and may joy and peace and success ever attend you.

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## Luxury and Comfort

## Underfoot

by Eleanor Knowles

*Today's Family*

Are you planning a new home? Or are you planning to redecorate your old home? In either case, the place to start with your decorating scheme is the floor. Top decorators recommend starting with the carpet or rug because the floor is the largest single usable space in a room as well as the largest uninterrupted color area. Decide on a carpet, and you have the basis for building an attractive room.

When a homemaker goes into a furniture store or showroom to select carpeting, she can become confused unless she knows beforehand how to select carpets, the many weaves and types available, and the meanings of terms salesmen use in describing carpeting. There are hundreds of beautiful colors, designs, and textures available, and she will be assured of finding the carpet that will tie the decorating scheme together, set the style she wishes to have in her home, and add a feeling of quality to existing home furnishings. If carpets are selected with proper care, harmonizing effects can easily be worked out in furniture, wallpaper or paint, and draperies.

Why is the carpeting so popular? Won't just any floor covering do? The answer is No! Soft floor coverings give a home that restful quiet we all crave. The softness of carpets curbs the reverberation of noises inside the home and muffles sounds from out-of-doors. Carpets absorb the pounding of children's

scampering feet, and the clatter of high heels on uncarpeted floors and stairways. Carpets eliminate noise on bedroom floors, and sounds often carried through walls to adjacent rooms and through floors to rooms below. A pad or cushion underneath the carpet is a must, to absorb additional sound and increase the life of the carpet. There is the added comfort, too, of knowing that carpets make the home safer by insuring against slipping and by cushioning falls.

Other benefits derived from having carpets in the home include physical and psychological warmth, the aura of softness and luxury, and ease of care.

Today's carpets are easy on the eyes—and budget. Offered are a wide selection of gay or muted colors and intriguing textures and patterns that give a room special character. The good news is that this wealth of design with a "custom look" is available in every price range.

It is the "look" and the "feel" of a carpet today, and how it suits the family living, that determines the choice, rather than a specific weave. New in the tweed family (so practical for a busy household) are unusual color combinations, bright dots of color on neutral grounds, and a whisper of a pattern. Tweed designs conceal signs of traffic and can be found in every fiber and type of construction.

In solid-colored carpets, plain or textured, there are





*Has over 200 cooking awards in her collection*

## Utah Cook Wins Awards at Two Fairs

Congratulations are in order for Mrs. Howard Peterson of Tremonton, Utah. Just last year she won a total of 48 awards in cooking competition at the Box Elder County and Utah State Fairs!

Mrs. Peterson is the mother of eight, so she's done a lot of cooking. And when anyone asks for advice on yeast, she mentions Fleischmann's Active Dry Yeast. "It's fast rising," she says. "And easy to use."

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new subtle shades that look dyed-to-order. For suburban and country settings that share the out-of-doors through window walls, the beige-to-brown group (sometimes called "woodtones") continues popular with many new versions in all prices. Unusual additions are tones of copper, a variety of greens, and tangerine or gold for exciting accents.

For the city or apartment residence, carpet color is unlimited. Those who just naturally take to blue will have a wider choice than ever in this color family, which is returning to favor. There are new powder blue, peacock blue, and periwinkle. Even current aquas are a little more on the blue side. To complement the blues in other furnishings, there are many new carpets in shades of rose, lavender or gray.

In general, all colors are lighter—some even white or off-white. Touches of white are worked into



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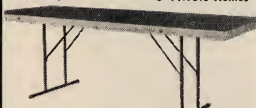
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patterns and tweed designs to give an over-all fresh feeling to the floor.

Some people are timid with pattern in carpet, but they are missing an experience in decoration with so many original and colorful designs available. There is a right way to use patterns, and here are some tips:

Pattern underfoot is practical, because it does not show signs of traffic. The design may be as subtle as a tweed, which is a combination of colors close together—or merely the whisper of more pattern, which can only be realized in a cross-light. This type of carpet is almost as quiet as solid-colored carpet and allows freedom of decoration with wallpaper and fabrics in a bold fashion.

Sometimes a room has plain walls, such as masonry or wood, and the room calls for pattern to give it life. Here is the place to put pattern on the floor. In a room that is much lived-in, choose an over-all design. The pattern might be expressed by a texture with several levels, but still in a solid color or it could be one of the new "abstract" designs that puts design on the floor without dominating the rest of the room. These are often in harmonizing colors as well as levels of textures.

In a room that is used periodically, such as a dining room or even in a front hall for a dramatic entrance, let yourself go with color and pattern. The design might be historic, such as large traditional florals, that set the mood of the room—or for more modern interiors, it could have an Oriental or Near East flavor. Inspirations for patterns come from all over the world and are translated by American designers and manufacturers into patterns that suit our homes and way of life.

Use a fresh approach in your home. Choose carpet in the color with which you are most happy. If it is in a soft shade, more brilliant accent may be used in upholstery or drapery fabric. If you prefer strong, brilliant color, by all means use it and dramatize its beauty with undertoned coloring in other fabrics. There is more to good decorating than chance. Use three colors and repeat them for emphasis and harmony. As a general rule, walls and large surfaces should be soft and modified in color, small pieces and accessories in bright, pure colors.

When selecting your wall color,



## HOLD HIGH THE TORCH IN THE KITCHEN

whether you prefer wallpaper or painted walls, it is most important to remember that a color looks stronger and more intense on the wall than in a small sample. It is wise to choose a shade paler than the one you think you want. The ceiling should be in harmony with your room. A pale tint of the wall color is attractive and will provide needed reflection of the lighting. Rooms look larger when a pale shade of the carpet color is echoed on the walls and ceiling.

In planning a decorative scheme for your home, don't overlook the possibilities of "area rugs." As their name implies, these rugs are used to define an area in a room for a grouping of furniture. This localized area might be in front of a fireplace or a television set or it might be for dining. When a room is large, and there is need to make it cozier for more intimate conversation or activities. A rug identifies the chairs, sofa, or love-seat with accompanying tables as one group. A "postage-stamp" rug is for decoration only, the same as a beautiful accessory. It lends its color and design excitement, but cannot do the job that a more complete rug or full carpet can do. These contribute quiet, warmth and safety.

What size should an area rug be? For complete underpinning to a furniture group that contains a sofa, perhaps nine feet by twelve! For a smaller group with perhaps two chairs, a six foot by nine will do. Use area rugs wisely, and they will help shape the looks of your house. They come in colors and designs that can give a dramatic effect.

After you have had carpets installed, give them the care they deserve. Day-to-day care with a carpet sweeper or a vacuum, depending on the amount of traffic, plus a more thorough vacuuming once a week should be sufficient to keep your carpet fresh and bright. For best cleaning performance, the motor-driven, brush beater-bar type vacuum cleaner is recommended.

Remove spots before they can have time to set. Stains caused by water soluble materials can usually be removed with a clean cloth and clear water. Do not soak. If necessary, use a commercial cleaner sparingly with a wiping motion, so that only the top portion of the pile becomes wet. Powder cleaners consisting of an inert powder or

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granular material moistened with solution or solvent are very satisfactory. Vacuum thoroughly to remove the powder; this is most important. Mothproofing sprays will keep your carpet safe from destruction. For professional care consult the best carpet cleaner available. He has the knowledge, experience, and equipment that your carpet deserves.

Carpets are of four main types. Axminster weaves provide almost unlimited possibilities for variation in color, design, and texture in stylized, geometric, classic, modern, or floral patterns. The pile is cut, not looped, except in a few special weaves. Almost all the yarn is in the surface.

Wilton weaves are dense and compact, with a reputation for unusually clear designs and colors. Wilton carpets are made with either cut or looped pile, or a combination.

Velvet weave is closely woven, long wearing, rich looking, with a plush effect when the pile is cut or the yarn is straight. A cut pile of twisted yarn provides a frieze surface and an uncut, looped pile produces a pebbly texture.

Tufting is not a weave but a new method of carpet manufacture in which carpets and rugs are produced in a wide range of colors, shades, and textures by sewing yarns to heavy backing.

In addition to the four basic methods, manufacturers use many variations to produce the great variety of carpets available to American consumers.

Wool is the most widely used natural fiber for carpets and rugs. Man-made fibers, however, are coming closer to wool in performance and even excelling it in color. Since test-tube fibers can be engineered to a specific use, they can be anything that man can invent within the limitations of the chemical used and machinery to fabricate it. For instance, a carpet rayon is a quite different product from the rayon used in lingerie. The same holds for nylon, and newest to the carpet world, acrilan and dynel.

Both nylon and rayon have been created in a brand new form for carpet. Acrilan and dynel have a different chemical composition from the other man-made fibers, but they look similar, and tests show great promise. When it comes to blends, the best characteristics of each fiber



are put to use for reasons of design and durability.

Here are some terms about carpets you will want to know:

**Backing** is the material used on the underside. It is usually made of jute, cotton, carpet rayon, or kraft-cord.

**Blends** are combinations of natural fibers with man-made fibers, or of two or more man-made fibers. Man-made fibers include carpet rayon, nylon, acetate, saran and a few others.

**Broadloom** means seamless carpets of any weave produced on broad looms, from six to eighteen feet wide. By seaming, carpets can provide continuous beauty, no matter how wide the floor may be.

**Cotton**, a fiber from the vegetable kingdom, makes decorative cotton carpets in strong, clear colors. Textured effects similar to those in wool carpets are especially popular.

**Embossed** designs are those which stand up in relief from the background of the carpeting or are woven to give that effect. They are also referred to as "brocade."

**Frieze** carpet yarns are tightly twisted, making it possible to weave a richly textured effect into the surface.

**Loom** is the machine, threaded with carpet yarns, on which carpets are woven.

**Moresque** describes carpet which features two or three-ply yarns in balanced tones of the same color.

**Jacquard**, a term used in referring to the looming of patterns in Wilton carpets, is an attachment which permits great variety in design.

**Pile** means the tufts of yarns that stand erect from the base of the carpet, and whose ends form the surface. The ends may be cut or looped.

**Ply** is the number of strands of single yarn twisted together to form one yarn end—such as 2-ply, 3-ply, 4-ply.

**Sculptured** carpeting has low and high-relief designs woven into the surface texture.

**Stria** or **Striated** is an irregular stripe effect obtained by twisting together yarns of different colors.

**Texture** refers to the surface of carpet. It varies from the dense smoothness produced by the Velvet weave to the interesting softness of Axminster carpets.

**Tone-On-Tone** designs, by relieving the broad expanse of solid color with other shades of the same hue, achieve a subtle variety of appearance. It is ideal for large areas of carpeting, where a bold design might be overpowering.

**Wool** carpet yarns are spun from imported wool fibers chosen for various qualities, such as springiness, whiteness and wearing ability.

**Warp** yarns run the length of the carpet.

**Weft** yarns run across the width of the carpet.

## Melchizedek Priesthood

(Continued) couple with missionary experience would be preferable, since new members often have questions on the gospel, and those with missionary experience would be best qualified to handle these.

In some wards where large numbers of converts come in each year, it may be necessary to appoint several such couples, so that needs of the new members may be adequately met. In this case, one of the brethren should be appointed as chairman of the integration committee.

4. At the time of baptism, the missionary will give the convert a folder setting forth the schedule of the meetings of the ward or branch,

the name and address of the bishop and advisers, and other pertinent information.

5. The advisers will set up a record of each member, and it will be their responsibility to keep a tally of each of these new members. Each quarter the bishop, under an appointment made by the adviser, will meet each new member to review his progress and feel of his spirit so that he may appraise the progress of the new member.

6. The advisers will introduce the new converts to their respective Senior Aaronic Priesthood advisers and quorum presidencies, the auxiliary officers and teachers, and the ward teachers.

7. When an investigator is about ready for baptism, the missionaries



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will introduce him, whenever feasible, to the bishops and to the advisers, who will then be assigned to look after his progress. The advisers should become acquainted with the new convert even before he comes into the Church and attend the baptism.

8. The advisers will work with the new converts for as long as the bishop considers it necessary that they do so.

These cards are being supplied to all wards so that advisers may carry out their responsibilities in tying

new converts into the full program of the Church. Items noted should be checked carefully for each convert for at least six months. An appropriate church assignment should be given to every newly baptized member. Adult brethren who are worthy to be baptized are worthy to hold the Aaronic Priesthood. It is recommended that newly baptized brethren of Aaronic Priesthood age have the Aaronic Priesthood conferred upon them and be ordained deacons within two weeks after baptism.

## The Church Moves On

(Continued) island. Nine districts would be included with a total membership of 6271. The New Zealand Mission would include the northern half of the north island. The new mission president was not named. President Ariel S. Ballif has been president of the New Zealand Mission for several years.

Elder James L. Barker, former president of both the Argentine and the French Missions, and author of *The Divine Church*, the Melchizedek Priesthood course of study of several years ago, was killed in an automobile accident at Midvale, Utah.

## June 1958

1 The St. Louis Stake of Zion was organized from the East Missouri District of the Central States Mission by Elders Harold B. Lee and Mark E. Petersen of the Council of the Twelve. Elder Roy W. Oscarson was sustained as president of the stake, with Elders Henry J. Beal and Clifford N. Stutz as counselors. Wards are St. Louis First, St. Louis Second, East St. Louis, Alton, Belleville. Also included in the stake is the Rolla Branch. This is the 265th stake now functioning in the Church. A stake was organized at St. Louis once before, on November 4, 1854. It functioned for about four years, during which time it served the Saints living in St. Louis as well as those who were emigrating to the West, who would use that city as a temporary resting place.

8 Granger Stake, 266th now functioning in the Church, organized from parts of North Jordan (Utah) Stake, with President William Grant Bangerter, who has been president of North Jordan Stake for several years, sustained as president of Granger Stake. His counselors are Elders Iris B. Morgan and Frankland J. Kennard. Membership in the new stake is approximately six thousand, in eight wards: Granger, Granger Third, Fifth, Sixth, Seventh, Eighth, Redwood, and Redwood Second. Sustained as president of North Jordan Stake was Elder Eldon V. Breeze who had been serving as first counselor to President Bangerter. Elder Leon E. Miller was released as second counselor in the old stake presidency. Elders Willard W. Bawden and Dean S. Farnsworth were sustained as counselors to President Breeze. There is a membership of approximately thirty-six hundred in five wards of North Jordan Stake: Granger Second, Fourth, Hunter, Hunter Second, and Third. These changes were effected by Elder Mark E. Petersen of the Council of the Twelve and Patriarch Eldred G. Smith.



**12** Pre June conference events included a YWMIA camp institute, drama and music workshops, rehearsals for the festivals, and the Master M Men-Golden Gleaner banquet and program. Here Elder Spencer W. Kimball of the Council of the Twelve and Mrs. Kimball were awarded honorary Master M Men and Honorary Golden Gleaner certificates.

**13** The fifty-ninth annual June conference of the Mutual Improvement Associations opened on Temple Square. Praise Ye the Lord, the combined arts festival was presented this evening in the Salt Lake Tabernacle.

The Great Builder, the dance festival, was presented in the University of Utah Stadium.

**14** Departmental sessions were the order of the day at the June conference.

The combined arts festival was twice presented in the Tabernacle this evening; the dance festival was given at the stadium.

It was announced that Mrs. Stella H. Oaks, Mrs. Elaine D. Dyer, and Miss Va Loris Webb had been appointed to the general board of the Young Women's Mutual Improvement Association.

**15** "Youth, the Hope of the World," was the title of the Church of the Air Address given over the Columbia Broadcasting System's radio network by General Superintendent Joseph T. Bentley of the Young Men's Mutual Improvement Association.

At the morning session of the June conference, presided over by President J. Reuben Clark, Jr., of the First Presidency, a new board of fifty-six members was sustained for the Young Men's Mutual Improvement Association.

Ye Shall Prosper in the Land, was the presentation in the Tabernacle during the final session of the MIA conference. It was under the direction of the speech committee and the general MIA executives.

**22** Elder Willard Smith Wray sustained president of Blackfoot (Idaho) Stake, succeeds President Parley A. Arave who has been called as president of Western Canadian Mission. Elder Wray was his second counselor. Elder Howard Packham was released as first counselor. New counselors are Elders Allan F. Larson and Robert M. Kerr, Jr.

Elder Vernon L. Kunz formerly first counselor in the South Sanpete (Utah) Stake, sustained stake president to succeed J. Elliott Cameron. Elder Neil C. Frischknecht, second counselor, was sustained first counselor. Elder R. Clair Anderson is the new second counselor.

The thirty-fifth annual Leadership Week began at Brigham Young University.

**25** Annual Old Folks' Day in Salt Lake City. About six thousand persons, seventy years of age or more, of all creeds and colors, attended the program in Liberty Park, which was sponsored by the Church.

**26** The First Presidency appointed Elder Alexander P. Anderson to preside in the newly-created New Zealand South Mission. President Anderson is a former bishop of Waterloo Ward, and a former member of the Wells Stake high council, and was a member of the Salt Lake Tabernacle Choir for twenty years. Mrs. Anderson, now second counselor in the Relief Society general presidency, and their daughter, Lynda, will accompany him to New Zealand. They are members of the Cottonwood Second Ward, Cottonwood Stake.



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## These Times

(Continued) necessarily mean Russian-inspired revolution.

American policy in the Middle East, so far as Arab states are concerned, is presently anchored around Saudi Arabia, its oil, its strategic position, our air bases there, and its monarchy. As the American petroleum industry deploys its best brains to the oil issue, it is also time for the State Department, the Air Force, and the Defense Department, to explore ways to ascertain whether certain kings' "time" have come; and if so, to be honest and sincere in our friendship for them but also with their people; and to make our position for "government by consent" clear.

It is sometimes hard to "tell time." But it is necessary if one doesn't miss planes, busses, trains, and revolutions.

4. *Israel.* Israel has achieved national independence. It has the support of the west in most, if not all, of the major issues of that achievement. The clock is clear on this point and cannot be turned back. American involvement with Israel is almost as deep as American involvement with Connecticut. We may have to offer, and Israel may have to accept (from us) eventually, a "guaranteed" neutrality, as Switzerland, Belgium, Portugal, and Sweden have sometimes enjoyed, with freedom. To sit under their own vines and fig trees, Israel will require guarantees not only from the USA and other western powers, but from the United Arab Republic, the USSR, and others concerned. This will be difficult, but not impossible to achieve, as US policy.

5. *American Strategy.* Our aim since the Truman Doctrine (1947) has been to keep Soviet influence out of the Middle East without the direct use of military force. This aim will continue. For the long haul ahead, reckoning with neutralism, communism, and all the other complicating factors, however, the United States should be prepared to accept "neutralism" as a correct attitude on the part of many peoples between Gibraltar and Indonesia. George Washington and his policy advisers invented "neutrality" as a policy for a young, weak, independent nation. We had difficulty making it work. But we liked and appreciated those powers who re-

spected our right to such a policy—whenever they did respect it. We might remember our own history in this connection. Secondly, we should begin to ponder strongly shifting our policy considerations in the eastern Mediterranean; rather than use NATO-Baghdad Pact considerations there and in the Arab world south of that point, we should rebuild. The new structure should be based directly on friendship for all peoples in the area as a cardinal element of U.S. policy. This means taking a new look at Colonel Nasser, and at the United Arab Republic who are Islamic and anti-communist in their beliefs. In immediate terms, many Americans are prone to look at the UAR as a device to choke Israel. In the perspective of history it is much more than that. It is the extension of an aspiration, of nationalism transplanted to Islam. One has only to remember the Baghdad Caliphate of the tenth century A.D., the Saracens, and the Ottoman empires. Western scholarship has misjudged the ability of elements within the Islamic world to unite politically. The Arab League, for years, was dismissed in many foreign policy reports as of "no consequence politically." Colonel Nasser and the United Arab Republic require reappraisal. The Isthmus of Suez and the Red Sea are fundamental in world strategy.

American history is filled with efforts to arrive at "peace, commerce, and friendship" with all nations, in encouraging the "self-determination" of peoples. It is most important we respect those same objectives in the Middle East. If the American people can tolerate the Batista regime in Cuba, their consciences should have little difficulty with Colonel Nasser in Egypt—and still reassure and guarantee security for Israel. Such a policy can be enlarged from President Eisenhower's message of July 19, 1958 to the American troops:

"While you are in Lebanon, each of you is a personal representative of the United States—a symbol of the national aspirations for freedom for all people."

The Soviets have successfully exploited Arab nationalism. We, who launched the colonial revolution in 1776, need to polish up our basic ideals and stand forth as the true champions of "national aspirations for freedom." We crossed that bridge during the Suez crisis in 1956. There



should be no turning back on these principles now.

## From the Islands of the Sea

(Continued) and then this paragraph was added: "We would like all districts and everyone taking part in this *fafia* (which means happy time or fun time) to notice the time limit placed as the first item on the list. Time your numbers so that they do not go over this time. If you do, we will have no alternative but to turn the lights out on you so the *fafia* will not run too long. Thank you for your co-operation, please plan these things well."

The fourth day was turned over to the "traveling party." A spiritual conclusion this was indeed, to sit at the feet of an apostle of the Lord who had come from the faraway center of the Church. —M. C. J.

### FOOTNOTES AND REFERENCES

#### FOR ARTICLES:

#### How We Learn

<sup>1</sup>The Soul of the Universe, Gustaf Stromberg.

#### The Man Who Is Wise

<sup>1</sup>Richard W. Eckstein, M. D., "Effect of Exercise and Coronary Artery Narrowing On Coronary Collateral Circulation," *Circulation Research*, Vol. V, No. 3, May 1957.

<sup>2</sup>D. F. Hill, M. D., *Circular*, North American Clinic, March, 1955.

<sup>3</sup>Thomas K. Cureton, Ph. D., "What Exercise Can Do For You," *Life and Health*, April, 1957.

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<sup>5</sup>Jean Mayer, Ph.D., "Exercise Does Keep the Weight Down," *Atlantic Monthly*, July 1955.

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#### The Spoken Word

Freedom—so rare, so precious, so perishable

<sup>1</sup>John Ray, *English Proverbs* 1670.

<sup>2</sup>1st Cor. 3:17.

#### The Partnership of Parents

<sup>1</sup>Harry Emerson Fosdick, *What I Owe to My Father* (To Frank S. Fosdick).

<sup>2</sup>Samuel A. Eliot, *What I Owe to My Father* (To Charles W. Eliot).

#### ART AND PHOTO CREDITS:

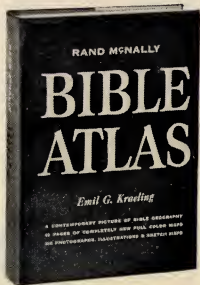
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# The Last Word



Will Rogers: So live that you wouldn't be ashamed to sell the family parrot to the town gossip.

The following social note appeared in a Midwest weekly: The Book-Lovers Club had its first summer get-together with the husbands of the members at dinner Thursday evening. Following the dinner the group went to the home of a member to watch television.

H. L. Mencken: 'Tis more blessed to give than to receive; for example, wedding presents.

Shortly after a couple had moved to a small New England town, the lady of the house complained to her neighbor about the poor service at the local library, hoping that the woman would repeat her complaint to the librarian.

The next time the woman went to the library, she found that the librarian had set aside two best sellers for her and a new biography for her husband. What is more, the librarian seemed genuinely glad to see her.

The newcomer told this to her friend saying, "I suppose you told the librarian how poor I thought the service was."

"No," was the reply. "I hope you don't mind, but I told her that your husband was amazed at how well she had built up a small town library and that you thought she showed wonderful taste in the books she selected."

*AMA Journal*

After a hard day at the office, a man went home to his wife and cute little three-year-old daughter.

"Have you a kiss for Daddy?" he asked.

"No."

"I'm ashamed of you. Your daddy works hard all day to bring home some money, and you behave like that. Come on now, where's that kiss?"

Looking him right in the eye, the three-year-old said, "Where's the money?"

David Lloyd George: A politician is a person with whose politics you don't agree; if you agree with him he's a statesman.

A visitor to Texas got into a big car driven by his host. The host—a man of 65 or so—immediately removed his glasses, placed them on the seat, and tore down the highway.

"Shouldn't you wear your glasses while driving?" the visitor asked, a bit nervously.

"Don't worry," the Texan replied, "I've had the windshield ground to fit my eyes."



Exasperated employer: "You were twenty minutes late again this morning. Don't you know what time we start work in this office?"

Tardy employee: "No, sir. You're always working when I get here."

The small stones which fill up the crevices have almost as much to do with making the fair and firm wall as the great rocks. Likewise, the wise use of spare moments contributes not a little to the building up in good proportions a man's mind.



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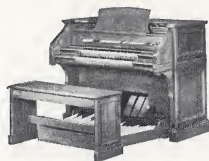
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